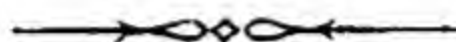


TRUTH REVEALED

OR

PROBLEMS OF LIFE AND DEATH AND MOKSHA.



BY

Syamananda Brahmachary.

AUTHOR OF
THE SOUL PROBLEM AND MAYA, AND
SELF-REALISATION.

SECOND EDITION,

Revised and Enlarged.

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PREFACE TO THE SECOND EDITION.

Soon after the publication of the First Edition of Truth Revealed, it had its circulation in all parts of India and abroad. Thoughtful readers began to pour in questions on "thoughtlessness," "actionlessness," "Grand Vacuity" and similar other problems to the author for solutions. Individual answer to such questions became almost impossible and the result has been the production of two other books on other problems of human life. By the time when a revised and enlarged edition was being contemplated the demand of the book grew to such an extent that it became necessary to hurry it through the press. However, additions have been made, where essential, with references for allied discussion made in the other works of the author so that readers may form a comprehensive view on the subject.

No pains have been spared for its get up and retaining the price as low as possible so that it may have an easy reach into the hands of the reading public.

BENARES CANTT.

THE PUBLISHER.

May 10, 1926.

PUBLISHER'S NOTE TO THE FIRST EDITION.

The present work is the development of a lecture on the "Problems of Life and Death and Moksha" delivered by the Author before a distinguished assembly at Benares, on Sunday, April 12, 1914.

In the original the whole problem was given in a nut-shell in the form of a continuous discourse.

A gentleman desired to bring it out in the form of a pamphlet; but a pamphlet having been found too small for the purpose, the project was abandoned.

A perusal of the manuscript and the ready and sure way in which doubts relating to questions dealt with in it were solved by the Author, revealed a world of truth to me to the immense benefit of my spiritual life, and encouraged me to put the whole in print in the hands of the public with the hope that they will derive equal benefit.

But to give a complete system of thought, necessitated a considerable development of the original, which, however, was made in the Author's own version, and a list of contents added later on to give a somewhat comprehensive and bird's eye view of the immense field of thought traversed in the book.

This note may fitly conclude with just a word about the great man whose thoughts are embodied in the book. He has been an ascetic and a seeker after divine truth and peace from the very early years of his life. He has read much, thought much, and travelled much ;

and the result of his manifold experiences has been to carry him up to a serene height of contemplation and truth rarely granted to poor mortals on this earth. He is now to be seen at Shiválaya-Ghát at Benares in the enjoyment of that divine bliss which his earnest, eager and zealous pursuit of ideal has rightly earned for him.

DACCA,

April 27, 1916.

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PROBLEMS
OF
LIFE AND DEATH
AND
MOKSHA.

GENTLEMEN,

This evening I shall speak to you on problems of
INTRODUCTION. Life and Death and Moksha. So
far as my poor knowledge of
English ranges, I shall try to explain to you the
different ideas and theories of the different philosophies
of different religions, which convinced my mind and
gladdened my heart. I shall simply explain to you
those fundamental ideas and doctrines that I have
realised practically. From my own personal and
practical experience I may say that in order to compass
the direction of our lives, and to dispel the doubts of our
mind, the studying of different philosophies is as
essential as good food for the stomach. When I read
the philosophies, I do not try at all to command the
style of language in which they are written ; I simply
try earnestly to realise the truths and fundamental ideas
contained in them. So I do not hope that I shall be

able to entertain you with the style of language or eloquence in which I am going to express my ideas, views and thoughts. I humbly request you to over-look the style of language but to reflect on the truths I shall express to you this evening.

Before I go on with these philosophical discussions, I should say something about the different nature of the different intellects of people. There are generally two classes of men—one of superior intellect, and the other of inferior intellect. The one is called superior man and the other inferior. The one belongs to higher stage and the other to lower stage of the human evolution. The one is naturally inclined to find out the higher truths of the religion he follows, and the other is naturally disposed to observe the customs, rites and ceremonies of the religion he follows. The brains of superior men are capable of grasping the higher truths of the philosophy of their religion, and the brains of the inferior men, being incapable of grasping the higher truths of their religion, are simply fit for being engaged in observing and performing the customs, rites and ceremonies of their religion. I should request the inferior men to strive for getting promotion to a higher stage of their religious evolution.

Now, what is the way of getting promotion? From my own experience, I should say that inferior men should constantly come in contact with superior men. The natural magnetism of the superior men will help the inferior men to grow a strong will in their minds, and that strong will, will help them to develop the

power of brain with which the inferior men will, by and by, be able to realise the higher truths of their religion. (Every religion is based upon its philosophy which is the trunk of the tree of religion ; the customs, rites and ceremonies are the twigs of the tree of religion.) So every intellectual man should aim at the trunk and not at the twigs alone. I should say here that the more an inferior man will try to look at the trunk of that tree, instead of at the twigs, the more his brain power will develop ; and the more he will continue aiming at the twigs of that tree, the more his brain power will diminish.

. As regards the problems of Life and Death, I shall draw your attention to the peculiarities of ideas and views I have found in the Táoestic philosophies of China. As regards the problems of Moksha, I shall bring to your notice the ideas and views of the Buddhistic philosophies. You may ask why I am going so far to the far east to recruit my materials to solve my problems, instead of trying to find them out in our vast stock of philosophies. I should reply, because the whole Táoestic philosophy, from beginning to end, dealt with the problems of Life and Death in a very remarkable way, and the Buddhistic philosophy dealt with the problems of Moksha most satisfactorily and elaborately. According to my poor estimation, I may say that the Buddhistic idea about Moksha is the highest one in the philosophical world ; the Buddhistic philosophers attained the top-most height of knowledge, and they reached the highest point

of enlightenment beyond which no other philosopher could ever reach. •

Again, before I am going to solve my two problems, I should say that there are three most important questions which constantly arise in the minds of the people of superior intellect. The questions are, —

(1) About the Cause of the Universe.

(2) About the Existence of God.

(3) About the Existence of Man after Death.

I shall first discuss these three questions, one by one, with the help of the different philosophies of the different religions I have read.

The first question is about the cause of the Universe.

The Cause of the
Universe.

How does the universe come into existence? Strange enough, all the philosophies of all the religions proclaim that this universe comes into existence from Absolute Nothingness. It is strange because logic says that something cannot come out of nothing. So all those spiritual philosophies, in tracing out the original cause of the universe, try to prove illogically that the universe comes into existence from Absolute Nothingness. How it is possible, I am going to prove with the help of the Táoestic philosophy as well as the Hindu philosophy. The Táoestic philosophy declares the existence of the same Primordial Cause from which this universe comes into existence, as the Hindu

philosophy does. You know that every philosophy of every religion admits that there is one Primordial Cause from which this universe comes into existence. The very same Primordial Cause is called *Táo*, the great way, by the Táoeistic philosophy of China, Nirguna Brahma by the Hindu philosophy, Grand Law by the Buddhistic philosophy, Unwritten Law by the Socratic philosophy of Greece, and Grand Truth by the Zoroastrian philosophy of Irân, in Persia. Now *Táo* means the great way. (The Táoeistic philosophy says that *Táo* has no form, no name, no attributes, no magnitude, no desire, no will, etc. In the same way, the Hindu philosophy says that Brahma is *nirguna* (without attributes), *nirnáma* (nameless), *nirupa* (formless), *nirbikára* (without desire), *nirbikalpa* (without any purpose), and *abastu* (not a thing, *i.e.*, no-thing or *nothing*). So you see that it is also Absolute Nothingness. The Táoeistic philosopher, Mahátma Kwángsy says that the state of being formless, nameless, etc., must be Absolute Nothingness, because where there is nothing visible, perceptible and conceivable, it must be Absolute Nothingness. So Nirguna Brahma of the Hindus is also Absolute Nothingness. (Where there is no idea of anything which we call a *thing*, there prevails Absolute Nothingness only.)

A man of ordinary brain cannot conceive such a high idea that this grand universe has really come into existence from Absolute Nothingness. (The fundamental doctrine of the various philosophies of the world is that the creator and the creation cannot be of the same

characteristics. So you see, gentlemen when this universe is a *bastu*, a *thing*, its creator must be necessarily *abastu*, *nothing*. The philosophical fundamental truth is this, that anything organised or brought into being, or born requires a creator which is unborn and uncreated, and it is called the Uncaused Cause by the Táœstic philosophers. The universe has a Primitive Cause which is called the Uucaused Cause, to maintain its existence, but that cause does not require any other cause to maintain its existence; it is self-existent because it is Absolute Nothingness. A *bastu*, *thing* cannot be self-existent, hence what is *abastu*, *nothing* must be self-existent. A thing requires a cause to create itself; so the cause, the creator of that thing, which is not of the same characteristics with the thing, does not require any other cause to create itself. So it is clearly shown and proved that when the creation and the creator are of contrary characteristics, if the creation—the universe, is a *thing*, then its creator must be *nothing* and its state is Absolute Nothingness. So the universe comes into existence from Absolute Nothingness. Absolute Nothingness is Grand Vacuity. A thing is space-bound and time-tied, hence the creator is independent of time and space. So the universe comes into existence from Grand Vacuity, which is independent of time and space just as our Nirguna Brahma is देशकाल विवर्जितः निरालम्ब गगनसदृशः (*Desha-Kāla-biborjita, Nirālamba Gaganasadrishah*) like the grand firmament which does not require any space or shelter to hold its existence in.

According to our Hindu theory of creation, all the

gross elements as earth, water, fire and air are produced from that subtle element sky, which is called ether, by the Europeans. So you see, that all the gross elements are coming from the subtle one. The subtle produces the gross, but the gross does not produce the subtle. Ether is the subtlest of elements and whence does it come? With much difficulty we may perceive its existence as a thing, but beyond that human perception cannot go. A man cannot perceive any other existence as a thing from which ether comes. This real existence cannot be imagined as a thing; it is Absolute Nothingness. It exists, no doubt, but not like a *thing*, but it exists like intellection. Intellection exists, but not like a thing. Do not think that what is not a thing cannot exist. The real existence is Absolute Nothingness.

Absolute Nothingness means the self-existent essence without the characteristics of a thing. In the Vedanta philosophy, it is called *Chidākāśam*. In the Yoga-Vashishtha philosophy it is called *Chit-shunyam*; and in other Hindu philosophies *Chit-byomam*. All these words—*ākāśam*, *shunyam* and *byomam*—are meant for the English synonym 'sky.' The Universal Consciousness has always been compared with the sky which is akin to it owing to its (of the sky) extreme subtleness and all-pervasiveness. The sky itself is not consciousness, but it is like consciousness, so says the Hindu philosophy "*gagana sadrisham*," like '*gagana*,' the sky, but not '*gagana*' itself. There is no other thing subtler than the sky in this universe which can be cited for an example

for the comprehension of the Universal Consciousness by the human brain. So it is called *Chit-shunyam*, etc, and hence Absolute Nothingness. Besides this what we apparently see or call *shunyam*, vacuum, is not *shunyam* at all, but is *purnam*, filled up with the Universal Consciousness. So *shunyam* is *purnam*, though not with the thing which is space-bound and time-tied, but with the *Nothing* which is the Absolute.

Now comes the second question, about the Existence of God. Every philosophy of every religion admits the existence of one Primitive Essence and that Essence is our Nirguna Brahma. You see, gentlemen, that the first and the second question are analogous. The cause of the universe, and the existence of God who is nothing but that Primitive Essence, are one and the same. But difficulty arises in connection with the two different words Primitive Essence and God, because the very word God denotes and gives the idea of a personal embodiment. Men of inferior intellect become puzzled in understanding how God can be an Essence only and not a personal embodiment. So discussions and disputes always arise amongst them whether God is really with or without form. Every philosophy of every religion denies altogether the existence of such a God as denotes a personal embodiment. Both the Buddhistic philosophy and the Hindu philosophy (Upanishadas) unanimously give verdict that there is no personal God as creator of this universe.

Now, the under-mentioned arguments are given in the atheistic philosophy against the existence of a personal God. If God is a personal one, He must have eyes and ears, and must be all-powerful and merciful; He must be in a position to inflict punishment and award prize to people. Now the atheistic philosophy says that it cannot be. If God has ears and eyes, why does He not listen to men's cry? Either He has no ears and eyes to hear and see men's agony, or He has got ears and eyes but has not the power to remove the agony of men; or if he has got power to remove the agony of men, He is cruel, because He easily over-looks the pain and agony men are suffering from; or if He is not cruel, He is indifferent to their calamities. Such an indifferent God should not at all be worshipped, and the existence of such a God is quite futile. Again if you say that He has got eyes and ears, power and mercy, but can do nothing against our law of *Karma*, i.e. He inflicts punishment and awards reward to us according to our own *Karma*, then the law of *Karma* predominates over God, and the law of *Karma* should be worshipped instead of God. So this remarkable theory of the law of *Karma* is preached by Lord Buddha. If you say that the law of *Karma* works under God, the Law-Giver, that too cannot be, because we see, that in this world, king's law does not only inflict punishment to a wrong doer, but tries its best to dissuade men from committing wrong when king's law can previously come to know that they will do wrong; but God being *विकालज्ञः* (*Trikalajñah*), the knower of the past, the present, and the

future, does not prevent men previously from doing wrong. If he has eyes to see the future, why does He not prevent men from doing wrong when they go forward to do it? If he is the knower of the future, He being the creator of men, must have known that men, so ill-made, must commit sin. So it is evident that He has created men knowing that men would commit sin, and He is simply ready to inflict punishment upon them, but not willing or able to dissuade them from committing sin, when they go forward to do it. The existence of such a God cannot be admitted by men of superior intellect.

God cannot be personal, He is impersonal, Primitive Essence, and exists in the heart not only of every living creature, but also in every atom of the universe,—ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । गीता ।—and that impersonal God, Primitive Essence, Nirguna Brahma, pervades all through the universe, and this universe is the gross manifestation of His subtlest existence. This Primitive Essence or impersonal God does not inflict punishment, or award prize to any body else than to Himself. So the creatures of this universe cannot find fault with Him. Every creature is His own embodiment, and man, through ignorance, considers himself to be a separate embodiment from Him. Man can really perceive through discrimination and culture that there exists no "I" practically. His "I" is only illusive. This universe is His own manifestation (exhibition). He manifests Himself to some people in such a way that some, through ignorance, consider it to be His grace, and to

other people it appears to be His anger. A man without merit and beauty cannot complain why they are denied to him, while another man is endowed with them. It is because God Himself is manifested to him in that way, while to others in another different way. He Himself is denied these things, *i.e.* merit and beauty, by Himself when manifested to some men, while He Himself is endowed with these things by Himself when manifested to some other men. A thorny tree cannot complain why it is deprived of the sweet fruits and sweet-scented flowers in the same way.

You may ask here, gentlemen, whence does the

Ignorance. a b o v e-mentioned "ignorance"
come. Ignorance means want of

knowledge. It is a negative idea. It has no real existence at all. It is a non-existent idea only, or an idea of non-existence. It does not exist at all. Where knowledge does not exist, the idea of its (of ignorance) existence is assumed there in order to be imbued with the negative idea of its (of knowledge) existence. When a man is imbued with the positive idea of anything, he is naturally inclined to seek for its negative side; so the people imagine its existence only, but it does not exist at all. A man should try to trace out the cause of something which does really exist. But the cause of what does not really exist at all should not be sought for. Knowledge is the collection of experiences gathered from books and philosophies, and from contact with different persons and objects. Where there is no such collection of experiences, ignorance seems to be

prevalent there. It is like darkness which has no real existence at all. It is merely a state of being without light. It is admitted by our Hindu Rishis, while they discussed the process of creation, that only darkness had prevailed before the creation of the sun, the moon, the stars and all other luminous bodies. The Rishis, in trying to trace out the origin of creation, did not try to trace out the origin of darkness, because darkness has no positive existence at all. An idea of its (of light) negative existence is assumed only.

A question may be raised here as to why this ignorance, *maya*, or illusion is allowed at all by Brahma to wrap this world. Brahma, the Universal Soul or Consciousness, has brought this universe into existence with the help of this *maya*, or illusion. Without illusion, the formation of universe was impossible for Him. An architect cannot erect a building without concrete. The Grand Architect with this *maya*, or illusion as concrete, so to say, has built up this grand universe as a big mansion. Brahma is originally without will, *nirvikāra*. He takes up this illusion when he wills to build this grand universe. Without illusion the world-process cannot be carried on: men would not be bound in wed-lock and beget children, parents would not maintain children. This illusion is the will of Brahma with which this universe is built up and wrapped up.

Now a question may be raised as to how *nirvikāra* (without will) Brahma takes up will as illusion to bring this universe into existence. Brahma is called *nirvikāra*,

because He is originally so. He is never attached with His own will or desire which He takes up to build up this universe. As He has no pride for His own deeds in building up this universe, and always remains unattached with His own action, He is called *nirvikāra* or without desire. Unlike the man of vanity, He is not controlled with His will at all. He Himself is the controller of His will, so He is called *nirvikāra*, without will; and a man, when he desires to do anything, becomes slave to his desires, and they goad him madly and blindly to do it; but Brahma is not to be goaded by His desires. He is also called *nishkāriya*, because He is not attached with His *kriyā* (action).

Now, people are very fond of loving themselves and worshipping themselves also, because to love and to worship are one and mean the same thing. An invisible thing cannot be loved or worshipped; or men of inferior intellect cannot be imbued with the idea of contemplating on a thing which has no form. So for devotional purposes, impersonal God, that Primitive Essence, the Nirguna Brahma, the formless, the nameless, has been assumed by men of inferior intellect as a personal God, *i.e.* God with ears, eyes, etc. A man of ordinary brain is naturally disposed to love and worship a figure after his (man's) own image; but men of superior intellect having realised the highest truth declare that there exists and pervades all through the universe, one supreme, impersonal God, Primitive Essence, Nirguna Brahma without a second. No such personal God is required for them to be assumed. The atheistic

philosopher does not say that there is no God ; but he says, "I do not know what you call God."

I have read different philosophies of different religions, and I have found every where, that so far as the fundamental truths and doctrines are concerned, every philosophy is mutually reconcilable with one another. The Primitive Essence, which our Hindu Upanishadas declare to be the real cause of the universe, is declared by the Chinese, the Greek, the Buddhist and all other philosophers to be the same. None of these philosophers declare the existence of a personal God. The assumption of the existence of a personal God was introduced later on, in order to give an idea of a God to those whose brains are incapable of grasping the higher truths of religion regarding the impersonal God or the Primitive Cause. Even *ánandam*, bliss, of सच्चिदानन्द ब्रह्म (*Sachchidánanda Brahma*) was denied by Yoga-Vashishta, the highest philosophy of the Hindus. On being asked by Rama, Vashishta, the greatest philosopher in the world, could not assert Brahma's state of being *Sachchidánanda*. *Sat* means permanency, and *chit* means consciousness. Both are asserted by every philosophy of every religion, but *ánandam* was not asserted by any philosophy. It was later on assumed for the devotional purposes. Only the lower philosophies of the Hindus assume that Brahma is *ánanda*. Rama argued with Vashishta, if Brahma is *ánanda*, full of bliss, and when the same Brahma pervades all through the universe, and through every atom of the

universe, then this world should have been full of bliss, instead of misery; how and whence did come this misery, with which the whole world is afflicted? Vashishta failed to prove that there is bliss in Brahma. He kept silence and could not answer. It is truly said in the sacred books of the Hindus, "साधकानां हितार्थाय ब्रह्मणः रूपकल्पना" *i.e.* for the convenience of devotees, imagination of form of the formless Brahma (impersonal God) was made; that *rupa*, form, is a mere *kalpana*, imagination, and name is mere assumption.

Now comes the third question about man's existence after death. The most important problem is here to be solved, as regards the existence of a man after death, in any shape, with or without form. The clearest question is this,—Whether there will remain after my death anything which can be called "I" or "mine"? In search after the theories that tried to find out reasonable arguments as to man's existence after death, I strove much; but nowhere I found much reasonable argument about it. Having gone through so many philosophies, I found in the Socratic philosophy of Greece somewhat satisfactory and reasonable argument which convinced my mind and gladdened my heart to some extent. In the Hindu philosophies I found not a single argument about the existence of a man after death. The Hindu philosophies simply tried to convince men of the fact, through blind faith,

Existence of
Man after
Death.

you must admit, that there is a stage after death. To satisfy your curiosity, gentlemen, I put before you the argument of Socrates, the wisest man of the world, as the Greeks called him to be. He argues in this way ;—everything has a pair of opposites : night is opposite to day, light to darkness, life to death, and so on ; and every opposite comes in rotation. When day is gone, night must follow ; when light is gone, darkness must prevail. Again when night is over, day must necessarily come ; and when darkness is gone, light must follow. So is life and death ; when life is gone, death must come ; again by turn life must come after death. When all the opposite things of this universe or nature rotate, life and death cannot be excepted as a rule. So you see, gentlemen, that life will exist after death. But this theory is contradicted by the Táoeistic philosophers of China. Their argument is that life is nothing but inhaling and exhaling of breath, and continuation of breath is life, and its cessation is death.

Socrates spoke about the soul only, and not about life. He proved the immortality of the soul, of course of the individual soul. He did not speak about the Universal Soul, nor about salvation, *i.e.* amalgamation of the individual soul with the Universal Soul.

Gentlemen, the individual soul is a particle of the same Primitive Cause that maintains the universe. I have said before that Creator and the creation cannot be of the same characteristics, that a thing cannot

create another thing like itself. A thing can be produced from another thing, but it cannot be created by that thing.

Creation and
Production.

To create and to produce are two different things. A son is produced of a father, but not created by him. A plant is grown out of a tree, but not created by it. To produce or to grow means to develop a certain thing from any other thing as a root, but to create means to bring anything into existence from *nothing* (no-thing, not a thing) as a root. So you see that this universe being a creation cannot be a production of anything. So this universe must have come into existence from *nothing*. So Absolute Nothingness is the real cause of this universe. Absolute Nothingness is Grand Vacuity. So this universe comes from Grand Vacuity. A thing cannot create another thing, it can only produce or grow a certain thing. The Creator of a thing must be *nothing*. The thing itself being created cannot create another thing. The thing requires a Creator which is uncreated. Some people, if gathered together, can build a big dreadnought; but if the whole population of the world gather together, they cannot create a small ant, because an ant has got within itself consciousness which a man also possesses. So you see that the man and the ant being of the same characteristics cannot be created by each other. A man himself being created cannot create an ant. Anything being itself created, cannot create another thing. So this creation is created by One Who is uncreated. Man has got an art or skill of combining

different materials into certain shapes ; but he is not empowered with the skill or art of creating anything or any material. So you see that the creative power does not lie with the father or the tree ; it lies imperceptibly, invisibly, inconceivably everywhere, all through the universe.* Again, because the Creator and the creation are of contrary characteristics, and you see, gentlemen, that the universe is visible, changeable, perishable, dissoluble, created and organised, so its Creator, that Creative Power, that Primitive Cause, is invisible, unchangeable, imperishable, indissoluble, uncreated and inorganised. So you see, when the individual soul is a particle of this Primitive Cause, it also cannot be visible, changeable and so on. A particle cannot be of different characteristics from its whole. So it is proved that our soul will not perish with the body, it will exist after death. But according to the version of the Táoeistic philosophers of China, I may say that although our soul will exist after death, there will remain nothing as " I " which will identify that existence as " my own." But I may say here that although the existence after death will not be identified with my present existence, or recognised by myself as " my own " yet the theory does not go against the law of *Karma*. Although my present physical existence will be transformed into another, yet my sufferings and enjoyments will accompany my future existence. Whether I should remember or forget my former existence, I shall be subjected to

* Vide, Self-Realisation.

sufferings and enjoyments in the future existence, according to my own *Karma*, done in the present existence.

Now I shall try to solve the problems of Life and Death with the help of ideas and theories of the Táoestic philosophers of China. In a few words, I should like to narrate a short story which, I hope, will be interesting to you. The Táoestic philosophies were originally written by one holy saint, Lâousy, in 3,000 B.C. He was a great recluse and used to live in a mountain cave. He preserved those philosophies in that mountain cave having blocked its mouth with a huge stone and a bar. Where he died no body could know. You see now, gentlemen, that the Táoestic philosophies are contemporaneous with our Gitâ, the Divine Song, written 5,000 years back. Our Gitâ is said to have been spoken by Sri Krishna, God Himself ; but the Táoestic philosophies are written by one Lâousy, a human being ; yet I see, the theories, arguments and truths contained in the Táoestic philosophies, according to my own poor estimation, are in no way inferior to those of our Bhagabat-Gita. Hence I believe, that the Bhagabat-Gita was practically written in the name of Sri Krishna, by Vyasadeva, the great philosopher of India. So I can compare Lâousy with Vyasadeva, but I have no time now to compare, explain and illustrate all the truths, arguments and theories of Lâousy's philosophy with those of Vyasadeva's. I shall

simply bring to your notice the arguments and theories of Lâousy's philosophy, this evening, which will help me to solve the problems of Life and Death.

There was another saint, not a recluse but a householder, named Kwángsy in China. He re-wrote Lâousy's philosophies some centuries afterwards. Another recluse perchance passed by that mountain cave after some centuries and brought those philosophies to light. It struck his mind, while he passed by that mountain cave, that something valuable lay hidden in that cave, since its mouth had been carefully and skilfully blocked up with a huge stone. Anyhow that recluse managed to remove that stone and had got the philosophies out, and it is said of him that he had done nothing, practised no meditation, or contemplation, but he had simply read those philosophies and realised perfectly well the truths contained in them, and thereby attained the highest enlightenment. I may say here, gentlemen, out of my own experience that this is quite possible; I felt much delight in having gone through them, and realised some truths, no doubt. During the whole period of my perusal of those Táoeistic philosophies, I was entirely free from all worldly thoughts and ideas and felt, as if, I had no complaint in my mind. I was in perfect enlightenment. "मगएव मनुष्याणां कारणं बन्धमोक्षयोः।" Mind is the cause of bondage and liberation of men. So by reading those philosophies my mind became freed from all worldly entanglements and intricacies. The religion preached by the Táoeistic philosophers, first by Lâousy and afterwards by Kwángsy, is called Táoisim and this

Táoism had been the prevailing religion of China before Buddhism was preached there. Táoism and Buddhism are more like each other than the other religions of the world, and so I think the Buddhism secured its stronghold easily in China. I shall hereafter tell you, gentlemen, the reasons for which Buddhism was driven out of India, when I shall speak to you about the Buddhistic *Nirvana*.

Now I shall try to solve the problems of Life and
 Terror of Death. Death with the help of the ideas
 and theories of the Táoestic
 philosophy of China. The great Táoestic philosopher,
 Mahátmá Kwángsy describes death as not at all terrible
 to one who dies. Death is terrible to those who see
 him dying. People for nothing, become terrified at
 death, because they are quite unmindful of the daily
 changes through which they are passing their lives ; if
 they carefully watch those daily changes, they cannot
 be terrified at death which is, nothing but a change.

Socrates says that life is a dreamy state, and death
 is an awakened one ; man at death really awakes. So
 according to Greek philosophy death is not at all
 terrible. The man who dies, does not know at all
 that he dies ; he feels, as if, he falls asleep. If,
 according to the version of the wise Socrates of Greece,
 death is an awakened state, the man dying should be
 delighted with the idea that he, being awakened after
 a long sleep, should see new things and new forms in a
 new plane.

Man is composed of his (1) *physical body* which is composed of the five elements—earth, water, fire, air and ether ; (2) his *mind* which is composed of the many ideas the man recruits from different sorts of people and forms he comes in contact with ; (3) his *buddhi*, intellection, which is composed of the many experiences gained through different sorts of training and teaching ; and (4) his *soul* which is a particle of the Universal Soul (impersonal God). Now you see that man is a combined entity which is made up of some gross elements and some subtle elements. Man's mind and intellect are artificially built up. The building up of the mind and *buddhi* entirely depends upon the different sorts of company he comes in contact with, and different kinds of training and teaching he receives. If a rural boy is not sent to any school, his mind and *buddhi* will not be developed at all. And if he is sent to any university-town and admitted into a college there, his mind and *buddhi* will be highly developed and built up. His physical body also will be differently shaped and be of different nature if it is differently cared for ; it will be tender and delicate if he is brought up in a rich style of luxurious living ; it will be rough and rude if he is employed in a cultivator's service. So you see, gentlemen, that a man's physical body too is mostly artificially made ; only its root is a natural production, and this root takes its origin from Absolute Nothingness. How is it possible ? The root of this body is nothing but the combination of blood and matter that

concentrates into the womb of the mother. Now you may guess what really existed before the concentration of this blood and matter. Nothing practically existed before the concentration of this blood and matter ; of course you may say that the soul existed before this combination or the commencement of the growth of that blood and matter. But the soul was neither identified nor recognised nor loved by this combination; it remained invisible before the commencement of the growth, and remains invisible when this combination develops into a man, and will remain so when it will be dissolved at death. Invisible as it is, it cannot be loved or recognised as my own, and identified with my "I."

So you see, gentlemen, that there remains at death practically nothing which should be called "I," and to mourn over or to be mourned over ; simply the combination will be dissolved. This "I" is an illusion which at death terrifies a man who does not know and judge who he practically is. If a man can understand the distinctive characteristics of the things which form his present existence, and can trace out the admirable operations going on in his system, the highest mechanism of God impersonal, he can be freed from the terror of death. Death cannot be terrible to him at all.

A man should also try to watch over the constant changes he is daily passing through. If he looks back at his life, he will be convinced of the fact that he has already died many times ; while he was a boy of ten

years, his physical atomic combination, his mind, feelings, instinct, and ideas were quite different from those of his mature age. Old atoms of his physical body are constantly parting from his body and new atoms are coming in and occupying their places. The old ideas of his mind are constantly parting from the mind, and new ideas are constantly occupying their places. The old experiences of the *buddhi* are parting from the *buddhi* and new experiences are gained in their stead.

Now comes another important question,—Why a man, in the eightieth year of his life, does not lose or forget the identity of his existence in his boyhood. The man being subjected to, and having passed through constant and terrible changes is practically lost to his existence; yet he does not forget his existence in his boyhood. But when death occurs, the atomic combination of his body being totally and suddenly destroyed, there remains nothing to identify himself with his own former existence. The atoms of the body are constantly being changed, the old atoms are quitting, and the new ones are joining it simultaneously. This simultaneous departure and arrival of the atoms do not break up the harmony of the atomic combination with which the atomic force is to operate here. Death totally breaks up this harmony, but the daily changes do not affect the atomic system.

The atoms are not inanimate. They are animated with consciousness. Every atom has got within itself the same consciousness which pervades all through the

universe. The old atoms are quitting the body, and they are being replaced by the new ones so skilfully that their departure and arrival remain unnoticed by the man. The departed atoms are so skilfully replaced that the admirable operations of the atomic combination of this body cannot be affected with it. It is just like the inhaling and exhaling of breath; both of them are working simultaneously, but if one is delayed for a moment the bodily system ceases to work instantly. When some of the old atoms of the body depart, some new ones occupy their places. The new atoms are subjected to work harmoniously with the remaining old atoms; because the old ones are much greater in number than the new ones, and the magnetism of the old ones is much more powerful than that of the new ones. The magnetism of the former overcomes the magnetism of the latter, and hence subjects the new atoms to work harmoniously with the old ones. Every atom has got within itself a certain amount of magnetism. The smaller is always magnetised by the greater. All the heavenly bodies, suspended in the great firmament, are preserved by the law of mutual magnetism. So every atom of this body is preserved by the same law of mutual magnetism. The whole grand universe is preserved by the grand centrifugal force. So every atom of this body is preserved by the same centrifugal force. All these atoms of the body are based upon this law of mutual preservation. So although the new atoms become subject to, and are magnetised by, the remaining old ones, yet the new atoms possess a

certain amount of magnetism in proportion to their number, and they, in their turn, magnetise the old ones. This is why the physical body is built up mostly after the fashion of the old shape. It is said by the biologists that after every seven years the atomic system of the body is completely changed. Yet after that period, a resemblance of the appearance is not altogether lost, but retained to a great extent. In this respect the atomic system always resembles the mental and the *buddhic* system. So the harmony of the atomic system remains in tact, although the body is subjected to terrible changes. This harmony is the retainer of the identity of his existence in his boyhood. In the eightieth year of his life, although a man becomes quite worn out and differently moulded, physically and mentally, intellectually and spiritually, yet he does not lose the identity of the existence of his early life because of the harmony mentioned above. In this way, the mental and the intellectual harmony helps him to remember in his old age of the events occurred in his early life.

I have said before that mind is nothing but the collection of desires originated from contact with different forms. Mind is also the collection of feelings recruited from the worldly botherations. It is also the collection of ideas recruited from the different objects. Now these desires, ideas and feelings are also constantly changing by themselves. Some of the old desires, ideas, and feelings are constantly departing from the mind, their store-house, and new ones are replacing

them. As in the atomic system of the body, this constant change does not affect the harmony of the operations of the mind. The departures and arrivals of the desires, ideas, and feelings are simultaneous, and so skilful that the harmony of their operations cannot be affected at all. Only some of the old desires, ideas, and feelings depart. The new desires, ideas and feelings are subjected to work harmoniously with the remnants of the old desires, ideas, and feelings. Like the atomic magnetism, the mental elements—ideas, desires, and feelings—also have a certain amount of magnetism in them. Mind is a subtle state of matter. The subtle are more powerful than the gross. The magnetism of the subtle elements of the mind is much more powerful than the gross atomic magnetism. This is why love's magnetism is so much predominant over all the creatures of this universe. When some of the mental elements depart, the new ones replace them, and are subjected to the remaining old ones, and being magnetised by their stronger force work harmoniously with them—the remaining old ones. So their harmony remains unaffected, and this harmony is the retainer of the identity of the mental existence.

I have also said before that *buddhi*, the intellection, is the collection of experiences gained from the perusal of different books and from contact with different people. Like the physical and mental system, the *buddhic* system is also constantly liable to terrible changes. Some of the old experiences go out and new ones newly gained replace them. The experiences

gathered in boyhood are rejected in old age. The new experiences which a man gains to-day may be abandoned to-morrow, when newer ones will come up and make him understand the invalidity of the older. Some of the old experiences depart from the *buddhi*, their store-house, and the new experiences become subjected to work harmoniously with the old ones. The magnetism of the *buddhic* system is again much stronger than that of the mental system. When new experiences replace some of the old experiences, they become subjected to the remaining old ones, and being magnetised by their stronger force work harmoniously with them. Hence the harmony of the *buddhic* system remains unaffected by the departure of the old experiences and the arrival of the new ones. This harmony is the retainer of the identity of the existence of his early life.

So you see, gentlemen, that there exists a great difference between the horrible change caused by death, and the changes which are constantly taking place during the lifetime of a man. Although a man's life is subject to great changes—bodily, mental, intellectual and spiritual—the harmony of his system remains unaffected throughout the existence of his life. But at death this harmony is totally broken, and the identity of his existence is altogether lost.

Here comes another important question,—Why, when at death the atomic system of the body breaks up, and the atomic combination dissolves, do new atoms fail to come up and occupy the body in order to conduct its operations? What forbids them from coming

in? The solution of the problem is this. As afore-said, every atom has got within itself its own consciousness. This atomic consciousness is quite impotent when every atom remains aloof from the other; and when they are combined together they become potent, i.e., the atomic combination produces a great potential power in order to conduct the grand operations of this body. When the atomic system is lost at death, the potential power ceases to be produced, and the atoms become impotent to work harmoniously with the new ones if they come up. The new atoms, without having found a suitable place in the dead body to conduct the bodily operations, and finding the co-operative atoms unfit for further work, cannot come up and work there.

You may ask why new atoms do not come up in a mass at once to form a new body and to work therein. You know that the whole grand operation of this universe depends upon certain gradual processes of workmanship, and is based upon the law of mutual preservation: the old depends upon the new and the new upon the old; a boy is dependent upon the father and the father, when he becomes old, becomes dependent upon the boy when the latter becomes an adult. So you see, gentlemen, that atoms can do nothing abruptly and suddenly, as they are subject to a systematic and gradual process to conduct their operations. When the atomic system of the body is lost, the out-side atoms cannot come up in a mass and re-organise the body.

This leads to another important question,—What makes the atomic combination of the body at the time of birth, and what dissolves the body at the time of death. Every atom of this universe has got within itself the quality of combination and dissolution, *i.e.* every atom, having within itself the quality of combination, combines itself systematically and very skilfully with other atoms, enabling the combination to conduct its operation in a wonderful way ; and again when time comes, as Time is predominant, it dissolves itself from them. Whereas anything organised, brought into being, or come into existence is liable to dissolution, so atomic combination is always liable to be dissolved again ; and this combination and dissolution are dependent upon the Grand Law that upholds the universe. This Grand Law is the chief organiser, and the atomic organisation in each body is a subsection under that Grand Law. The soul which is drawn into this body at the commencement of its growth with the blood and matter in the mother's womb, departs from the body at death when bodily organisation breaks up. The soul is the uniform substance, the thinking substance in every animal body. It is immortal. Its living in the body is life, and its withdrawal from the body is death. This uniform substance is not independent at all. It is forced by that Grand Law, which I call God, to live in this body, and it withdraws at the command of that Grand Law ; because the Grand Law is the chief organiser of the Grand Atomic System of the grand universe. The soul

(individual) is dependent upon that Grand Unwritten Law, the Uncaused Cause.

I have just said that the atomic combination is a sub-section under the Grand Law. The atomic organisation draws the soul according to the nature of the organisation as well as according to the nature of the desires which accompany the soul from its past existence. When organisation is badly made, a bad soul *i. e.* a soul accompanied with bad desires is drawn to live in it. So is the case with a good soul and a good organisation. The organisation depends upon the nature of the materials it is composed of. If the materials are bad the organisation is bad, and if the materials are good the organisation also is good. The materials become good or bad according to the physical mental and spiritual culture of the parents. When parents are too much lustful the materials—their blood and matter—become bad, and when an organisation is made up of these bad materials, it draws a bad soul whose past *karma* it was to live in a bad body, *i. e.* a body built up with bad materials. When parents are spiritually disposed, the organisation made up of their blood and matter often draws a good soul, whose past *karma* it was to live in a good body, *i. e.* a body built up with good materials. Of course, there are many exceptions with exceptional causes, which are very difficult to be traced out by any other person than the parents themselves. So you see here, gentlemen, that as the nature of the bodily organisation draws the soul, according to the nature of desires of the

soul, so the desires of the soul force it into that bodily organisation. The Grand Law indirectly forces the soul into the newly formed body, and the soul's own desires force it directly to live in it. So the drawing and the forcing both are simultaneous. The soul can neither cast off the desires which force it, nor can avoid the attraction of the bodily organisation made for it.

You may ask here, how do desires accompany the soul from its past existence. When a soul lives in a body for a long period, it becomes slave to the bodily nature, and the bodily nature is ingrained in the soul so deeply that at the time of death when the soul departs from the body it cannot cast off the bodily nature ; the bodily nature having remained quite latent in the soul accompanies it to the other world. When the soul is forced into another body—newly formed according to the nature of desires of the soul—the bodily nature is brought to the surface there, and the soul is to resume work there according to that nature. Of course, its nature of work varies, or is modified afterwards when it comes in contact with new companies and new objects.

Now you may ask, gentlemen, why the soul departs from the body at death in spite of all its unwillingness. I have just mentioned that the soul comes to live in the body, being drawn by the bodily organisation as well as being forced into it by its own desires directly and by the Grand Law indirectly. Now you may ask what are the direct and indirect causes of the soul's

withdrawal from the bodily organisation to cause death. The solution of this problem is that the indirect cause of the soul's withdrawal from its beloved body is that Grand Law which does not permit any soul to live in one body for eternity. The direct cause is that the bodily combination is liable to dissolution. When bodily organisation is destroyed, owing to its own inherent quality of combination and dissolution, the soul does not find it suitable to stay therein any longer. No soul likes to withdraw itself from its beloved body, however worn-out or ugly it may become, and in whatever distressed condition it may be placed. So in spite of all its unwillingness, it is forced to withdraw from the body, when it is disorganised by its own nature. As the bodily organisation is liable to dissolution, so when the body is dissolved, the soul is forced to withdraw from the body at death.

Here you may again ask, why premature death occurs, why a man dies a premature death. I have already said that the organisation of this body depends upon the nature of the materials it is composed of. If the materials are bad, the organisation breaks up very soon. The worse the materials, the sooner will the organisation break up. When the organisation breaks up, the soul must withdraw from the body. This premature death also depends upon the past *karma* of the soul. I have just said that a bad soul, *i.e.* a soul with bad desires, whose past *karma* it was to live in an ill-organised body, is drawn towards an organisation composed of bad materials. So when we see a

man dying a premature death, we must decide that his soul's past *karma* it was to live in the ill-organised body, *i.e.*, the body liable to premature dissolution, owing to its being organised with bad materials.

It leads to another important question, why sudden death takes place, why a man dies a sudden death. It is already explained that atomic combination is liable to dissolution. There is a tendency in every atomic combination towards its dissolution. Diseases make this tendency stronger than usual. Diseases, like cholera and plague, are merely natural attacks upon the atomic combination. Combination is liable to dissolution. These diseases or natural attacks hasten the dissolution. The atomic combination, owing to its tendency towards dissolution, draws the diseases towards itself, which help it to bring about its dissolution sooner. Atomic combination welcomes the diseases as its helper. Diseases like cholera and plague are more helpful to the atomic combination in working out its dissolution than other diseases. When the atomic combination is strongly made, its tendency towards dissolution also grows stronger. Hence a strongly built body has got a stronger tendency towards dissolution. So a strongly built body contracts diseases like cholera and plague very easily. This is why healthy people die of these diseases more often than other people of weaker constitution. People of weaker constitution very seldom contract these diseases. Diseases sometimes come from outside the body, and sometimes grow from inside the body. But it is almost all the same to the body whether

it is attacked with diseases from outside or inside the body because of a close relationship existent between the body and its surroundings. Besides this, the body is the diminutive form of the universe. So diseases from outside or inside the body are all alike. Both of the two kinds of diseases—from outside or inside—take their origin from the atomic combination only.

As for the unnatural or accidental deaths, I may say that they are due to evil deeds or *karmas* done in the past existences of the souls which were drawn towards the bodies that met those unnatural and accidental deaths, in order to make the deceased practically feel the agony which they had inflicted on others in their past existences.

Here you may again ask whether the soul has any willingness. The solution is that the soul itself is *nirlipta*,* unattached. But having lived in a body for a long period, it becomes slave to the bodily nature, and hence contracts the good or bad qualities of the body, which the body recruits from its contact with different objects through its passional organs. So you see the unattached soul (individual) becomes attached to the bodily nature, and hence is subjected to willingness or unwillingness.

A question may be raised here whether the mind is identical with the soul. All the characteristics of the soul cannot be identical with those of the mind. Some of the characteristics of the mind are, of course, alike

* निर्लिप्त ।

with those of the soul, yet soul is a different substance altogether from the mind. Soul is always fixable, while mind is always fluctuant. Soul remains unmoved and unnoticed always in the three stages of our life, namely, *jāgrat*—the awakened state, *swapna*—the dreamy state and *susupti*—the state of dreamless sleep; but mind assumes different characteristics in these three different stages. In the awakened state, mind goads the *jivas* to obey its command very actively and blindly ; in the dreamy state, it totally fails to stir up the bodies of the *jivas* for work, but in vain fluctuates only ; and in the state of dreamless sleep it becomes quite absorbed, and having lost its goading and fluctuating power remains absorbedly in the soul. Besides this, mind can be made extinct by culture *e.g.* *samādhi*, that is absorption of mind in the self, but the soul remains quite fixed in all the above-mentioned states. In one word I may say that the soul is that which is bound, and the mind is that which binds. It is the mind which binds the soul to this physical body, mind being a collection of desires, ideas, and feelings recruited from the forms. So you see that mind is created and born, and hence is liable to extinction, while the soul is uncreated, unborn, and immortal.

Now you may ask again what is soul, what is individual soul ; what is the difference between the individual soul and the Universal Soul. The soul which lives in the animal body is called the individual soul, and it is a particle of the Universal Soul. What is the Universal Soul ? Universal Soul is the Universal Spirit, the spirit

that enlivens the atomic organisation of the universe. The characteristics of the Universal Soul and the individual soul are one and the same. But the individual soul seems to be separate from the Universal soul, owing to its (individual soul's) being subjected to bodily nature, and having contracted the body's good or evil qualities which it earns from the different objects through its sensual organs. It is like a glass of red-coloured water that seems to be separate from the fresh water of a fresh lake. Both the waters are originally one and the same ; but one being mixed up with the red colour seems to be separate from the other. If again by any chemical process the red colour is withdrawn from water, both the waters can become one and the same again. So you see that *jivátma** the individual soul, being part and parcel of the Universal Soul, becomes separate from *Paramátma*† the Universal Soul, owing to its being subjected to the bodily nature, having contracted good and bad qualities of the body. And these qualities have been compared with the red colour. When through discrimination, perusal of philosophies contact with superior men, and asceticism (the process of killing the passions and desires through austerities) the bodily nature is withdrawn from *jivatma*, the individual soul, it becomes liberated from its bondage, and amalgamates with *Paramátma*, the Universal Soul.

So you see that except soul, all are subjected to horrible changes, even during the period of a man's

* जीवात्मा ।

† परमात्मा ।

life-time. Soul having remained invisible, from the beginning to the end of his life, could not draw his attention, recognition, or love, and identification towards it. Man does not really weep for his soul at death. He simply weeps for the sensual pleasures of his body and mind he is going to be deprived of at death, without knowing that sensual pleasures are not really pleasures but pains ; that only through ignorance, and being wrapped in illusion, he becomes infatuated with the so-called sensual pleasures. There will be no reason for his being terrified at death, if he can be imbued with the idea that sensual pleasures are worthless, and not pleasures at all but pains. Like mirage in a desert, the sensual pleasures have no reality at all. As idea creates the world and creates the man, the same idea also gets him rid of those sensual pleasures, and he is freed from all the terrors of life and death. Through practical discrimination and constant thoughtfulness of mind, a man can easily be imbued with that idea, and to command this discrimination and thoughtfulness, the company of a man of thoughtful mind is essentially necessary. If a man can analyse himself, he will find nothing visible, lovable, and recognisable in him for which he can weep at death. So a wise man who has got such skill in analysing himself does not weep for his death, nor does he become terrified at death. But one who has very passionately clung to the bodily pleasures, and vigorously sought for the gratification of those pleasures throughout his life, and through delusion thought his physical body to be

his real "I" is sure to be terrified at death. His soul will have to struggle very much at the time when death will force it to get out of the body. So there is a cause for his being terrified at death, and this cause originates from delusion. Attachment with the body causes terror and struggling at death, and non-attachment brings peace and tranquility at the time of death. Socrates proved it to be true. He said that he had never served his body but his soul throughout his life. At the time of death he proved these words to be actually true. When he drank poison, the hemlock-juice, as he was ordered by his government to do, his face did not change its colour. He rather felt relieved in getting out of his body. No sign of terror or struggling was seen on his face. He cheerfully drank the poison, and calmly breathed his last. People around him at the time of his death were taken by surprise to see that the deadly poison, which always creates violent convulsions, totally failed to create any pain in his physical body. You may ask why Socrates's body was not convulsed with the poison. It was because Socrates managed to hold a strong will-force upon his mind by his life-long spiritual culture, and kept his mind calm and peaceful. Mind is the subtle state of matter, and hence the prompter of the material body. So at the time of his death Socrates succeeded in keeping his mind calm and peaceful, and did not allow the body to be convulsed. When mind, the prompter of the body, is kept under control the body must remain unmoved.

Condition of
Future Life
after Death.

Now comes the most vital question about the condition of our future life after death. Mahatma Kwangsy, the Táoeistic philosopher of China, says that a man should not be anxious even for his future condition after death. He says that with death a man is to be totally transformed into a different shape with a different temperament, different ideas of pleasure and pain, different feeling, different taste and different inclination. Suppose, a man after his death is born as a horse; gentlemen, when he will become a horse, he will forget everything about his former existence as man; his ideas of taste, smell, pleasure and pain, all will be transformed into those of a horse. If meat and wine are now the most pleasurable things for him, when he will be born as a horse, they will be quite distasteful to him. A man likes to lie down on a soft couch, while a horse likes to sleep in a standing posture; and grass instead of meat and wine will be very tasteful food for him. (Although now-a-days race-horses or horses engaged in military service are so often forced to drink wine to develop their physical energy, yet it is a self-evident fact that they have no natural craving for drinking wine). A man likes free ventilation, but when he is reborn as a fish, free ventilation will cause his death; if a king is reborn as a cultivator, his physical body and temper, all will be changed and transformed into those of a cultivator, and he will naturally be inclined to live in a poor cottage, and will not be able to aspire to live in a palace. A king, deprived of the kingship, may

commit suicide now, but there will be no reason for him to do the same when he will be born as a cultivator ; he will rather gladly live in the poor cottage of a cultivator.

So this is the merciful law of nature, that every being after death will be transformed into a new shape—physically, mentally and spiritually—and will forget his former existence. It would have been unbearable an agony for the king who has been born as a cultivator now, had he remembered his former existence as a king. Out of his own practical experience, the Táœstic philosopher Mahatma Kwangsy of China said that one day he had dreamed, as if, he had become a butterfly, and he had been all right and glad enough to have become so. Although it happened in a dream, he said that he had been quite conscious of his position as a butterfly, forgetting all about his former existence as Kwangsy, his spiritual greatness, high position in society and in the royal court. He said that he had no complaint against his being a butterfly. Had he remembered his former existence as Kwangsy, this would have caused a great agony to him. So a man should not be anxious to know the condition of his future life after death ; because after death there will exist or remain practically nothing which will judge his future condition.

Now how does a man take his rebirth and enjoy or suffer from his present *karma* in the next existence ? *Jivátma*, the individual soul, when being forced by nature quits this physical body, enters into a new one

in order to satisfy his desires left yet unsatiated in his present birth. The question is this that when A becomes B in his rebirth and gets his everything transformed into a new one, how will he be subjected to enjoyment or sufferance, in his next birth from his present *karma*? How B can be subjected to suffer or enjoy from the *karma* done by A? The solution of the problem is that when the individual soul is forced by nature to quit this present physical body of A, and makes for a new one as B, the latent impressions of his *karma* done throughout his life in his present birth accompany the individual soul to the next birth and help him in building up his new life as B, according to the nature of his desires begotten by his *karma* done in the present life, and this leads one soul to migrate into another body, and it is called rebirth. Although A in his taking rebirth becomes B and gets everything transformed, yet the individual soul remains uniform and does not get transformed. In taking rebirth, A gets his physical body, mind, and *buddhi* transformed, but not his individual soul which is always uniform in every state. This individual soul in B is the sufferer and enjoyer of his *karma* done in his present birth.

The transformation is made of the physical body, mind, and *buddhi* in the next birth, according to the nature of the desires begotten by the *karma* done in the present life. The physical body, mind, and *buddhi* are the outer garments of the individual soul, through the change of which the individual soul does not get changed, or transformed in its next birth owing to the

fact that the individual soul is an uniform substance. If a man commits a murder in Calcutta being dressed in uniform and runs away from there in the guise of a Sadhu, having put off his uniform there, and comes over to Benares and settles there, will he be able to escape from the detection and arrest by the police? The subtle individual soul, bereft of its subtle and gross outer garments as *buddhi*, mind, and physical body, can easily be detected by the most subtle universal law, and suitably punished by it. In the keen eye of the universal law, any change of *buddhi*, mind, or physical body as garments is not a plea to the charge brought against the individual soul for the commission of a crime. No individual soul with or without garments (*buddhi*, mind, and physical body) can escape from the punishment for its crime by the grand Unwritten Law of this grand universe. The question of garments as physical body, mind, and *buddhi* is quite subordinate to the grand Unwritten Law of the universe, but the question of soul is the important one to it. Garments are always changeable, while the soul is unchangeable. In which-so-ever garment a crime is committed, the culprit must be suitably punished by the law. The question of rebirth is a puzzling one to the deluded persons who ignorantly identify themselves with the physical body only and not with the soul which is their real entity. A man of wisdom always identifies himself with the soul and not with its outer garments—the physical body, mind and *buddhi*. He is always a seer, a *drashta* of these garments

and looks to them as mere illusory productions of *maya*.*

A man is slave to the circumstances or to the conditions that befall him. Nobody can go beyond his condition.

The Greatest Illusion.

Unless a man can go beyond his condition, he cannot judge his condition. His judgment will be limited according to his condition. A sweeper cannot judge his condition that he has been born as a sweeper. Had he realised his own condition, he would have thrown away his burden of dirt. Speaking in the general sense, the whole population of the world, having failed in going beyond their condition, cannot understand that this world is full of misery, and hence they do not try to escape from it. They are like little children who, being engaged in play with their toys, completely forget to get out of the house while it is ablaze with fire.

When a man will practically perceive his position in this world to be the most awkward and worthless one, he can get rid of the worldly pains and miseries and calamities. Through vanity he tries to prove that this world is full of pleasures, and cannot detect his ignorance and foolishness.

Man takes his source from Absolute Nothingness which is Grand Vacuity (महाशून्य), and having passed

* Vide—The Soul Problem and Maya.

throughout his life through horrible changes returns to that Absolute Nothingness, the Grand Vacuity. There is nothing in this world for him which he can call his own or call his "I". His body is not "his", it is subject to constant changes and finally to dissolution; his feelings are changing, ideas, desires and intellect are all changing. For a minute he cannot rest in a fixed position; he is always in an unsettled state of his mind, without actually knowing what he should do, what he should not do, what he actually wants and what he does not, what he likes and what he does not like, what his aim and purpose in life is, whence he has come and where he will return, what is his duty, what he should learn and what he should not, what he should accept and what he should not, what he should gain and for whom he wants to gain, whom he wants to satisfy and who will be practically satisfied, why and for whom he is constantly toiling and bustling about, what is his motive for carrying his life-burden, what he himself is, what is his "self" for which he is always forming selfish motives. Having pondered over these thoughts, I have realised, to some extent, the real truths about one's own entity, and I am constantly detecting the illusion in which this entity is wrapped up. There is no other alternative for a man to get rid of this illusion than brooding over these thoughts, which only can slacken his bondage of this world.

The more you will analyse your own entity, the more conspicuously you will realise that there is no entity as "I", and when your "I" is gone, I-ness is denied, you will find rest: all the botherations of your life will vanish: all the troubles arising from the idea of prestige and high position in society will go away. Both at death and during the period of your life, you will be able to retain the balance or the equanimity of your mind, and your happiness and misery all will vanish. You will then be imbued with the idea perfectly well that you do not exist at all, that your illusive "I" is a great agony to you, like a mirage to a traveller in a desert. A man, who has devoted his whole life in search after Truth, and has struggled and striven for detecting the illusion in which the whole world is wrapped, can be satisfied by attaining his life's goal, and this goal is no other thing than simply the realisation of this truth and the detection of this illusion, and this is the real enlightenment. In this way a man can easily kill his desires. I found no other process to kill the desires than this of analysing one's own entity. Without discrimination nobody can kill his desires, which are the inherent qualities of his being; because the body, even his entity has been built up according to the previous nature of his desires. Desire is the real maker of this tabernacle (body), so, no doubt, it is a difficult problem to kill one's desires on which his entity is built up and rooted. All the philosophers of this world declare unanimously that

The Real
Enlightenment.

desire is the real bondage, and desirelessness is Moksha. So you see that Moksha is not within the easy reach of the ordinary worldly man tightly bound to the worldly pleasures. But by constantly pondering over the above-mentioned thoughts and ideas, which will help you much to analyse your entity, you will gradually slaken the bondage of your desires. By analysing your entity you will find that there is nothing really existing which you can call your "I," that your I-ness is merely an illusive term. Your I-ness is an illusory combination of so many above-mentioned subtle and gross elements by analysing which you will nowhere find your "I". ¶ Your soul remains invisible and imperceptible throughout your journey in this world, even before the commencement of your growth in the mother's womb as well as after the dissolution of your entity. ¶ So neither you love your soul, nor you have any desire to satisfy it. As for the other materials of your entity's combination, you will find that all of them are combined or built up more artificially than naturally. ¶ By all other materials I mean the senses, feelings, ideas, desires, *buddhi*, brain faculty, mind power etc. So you see that there is practically and definitely nothing in you which you should strive to satisfy. Try to ponder over this idea that you are a mere illusionist in this world, and being subjected to illusion, you are for nothing striving and struggling to satisfy your illusive "I", which has no real existence at all. In this way, when you will detect your illusion, and hence will deny your own personality which is the

store-house of your desires, your desires will vanish away like necromancer's performances. There is no other technical way to the annihilation of desires than this.

✓ Now I am going to solve the problem of Moksha, with the help of the Buddhistic theories, ideas and doctrines, in comparison with those of our

THE PROBLEM OF MOKSHA.

Hinduism. | Moksha means release from certain confinements. According to our Hindu doctrine, to attain Moksha of the highest type is to become amalgamated with the *Nirguna Brahma*. | So Moksha means, according to Hindu ideas, amalgamation; but according to Buddha's idea it means complete extinction. Although amalgamation and extinction are different in meaning, yet gentlemen, their respective conditions are one and the same. I have already said and proved that *Nirguna Brahma* is nothing but Grand Vacuity. So you see that amalgamation with the *Nirguna Brahma*, the Grand Vacuity, is nothing but the same extinction, *nirvána*, according to the Buddhistic theory. | But a common Hindu cannot grasp this lofty idea when Moksha is explained to him. | He cherishes a hope that he should retain his existence anyhow with or without any particular shape, when he will be amalgamated with the *Nirguna Brahma*. But really it is not so. | An ordinary man loves his own existence very passionately, and does not in any way like to part with it under any circumstance or any condition.

His idea of salvation is too low to comprehend this lofty idea of *nirvâna*. Some men are imbued with the idea that Moksha is a most blissful state, and with the hope of attaining that state they devote themselves to virtuous *karmas*, the fruits of which they desire to enjoy in their next existence.

Lord Buddha, the "Tathâgata", spoke very sternly against this low idea of salvation.

Nirvana and
Moksha.

He said that love for his own existence is the greatest bondage

to a person to bind him to this world. So Buddha's idea of Moksha is much loftier than that of the ordinary Hindus, and this lower idea really does not allow a Hindu to conceive the highest idea of *nirvâna*. Lord Buddha says that unless a man is prepared well to part with his own existence, and to discard the lust for his own existence, he is not entitled to attain *nirvâna*. Not only should a man discard the love for his present existence, but he will have to discard his love for the renewed existence after his death. A man's own existence, according to Buddha's version, is the greatest bondage for him. Man cannot be relieved of the pain, agony and misery of his life, unless he discards the love for his own existence, because those agony, pain and misery are inseparably amalgamated with his existence. He cannot part with them by having retained his existence. That he will get rid of them, and at the same time retain his existence with or without form, in the present or in

the future, no such condition exists. † In one word, it is impossible for a man to retain his existence, and at the same time to be delivered from miseries. The Hindu doctrine is that one should do *karma* unattached (निर्लिप्त), or in other words continue doing *karma* without attachment, and hence he will attain Moksha. Buddha's theory and that of the Táoestic philosophy is that a man should gradually decrease his *karma*, and in the long run he will attain in-action; *karma* cannot give him Moksha. † A man who has been imbued practically with the idea of salvation must remain inactive. Moreover, they say that *karma* cannot be done without any desire or motive. ✓ The complete annihilation of desires and motives is salvation. So a man desiring for salvation, *nirvâna*, should not do any *karma*. ✓ The more he will be imbued with the idea of *nirvâna* the more his desire will diminish, and hence his *karma* also will be decreased. Buddha and the Táoestic philosophy both agree in the idea, as a fact, † that in-action is the way to salvation, *nirvâna*. They distinguish between two paths—one that leads to action, bondage, another that leads to in-action, *nirvâna*. ✓ They affirm that desire begets *karma* and *karma* begets desire mutually. *Karma* will continue, and desire will discontinue, no such condition can exist. ✓ A man desiring for *nirvâna* should deny totally his own individuality. *Karma* prompts the idea of strong personality; in-action discards the idea of personality, and so long one's own personality is declared,

one is not in a position to conceive the idea of *nirvâna*.

Buddha spoke very sternly against the Vedic system of *karma*.¹ He says that these *karman*s are mere chains to bind the doer to this world.

The Vedic
Karma-kanda.

The Vedic system of *karma* for attaining heaven or Moksha are also despised by the Bhagabat-Gita as "वेदवादरताः".* The system of cow and horse sacrifices and other animal sacrifices prescribed by the Veda are called by him the most barbarous and cruel, and these are the ways that will surely lead the doers of these sacrifices to hell instead of heaven. Buddha says, "Who deserves greater torment in hell than the doers of these cruel and horrible acts? Who is more selfish than they—they who can kill those dumb and innocent animals mercilessly for their own personal benefit in heaven? If the most selfish men like the killers of those innocent animals can go to heaven, then that heaven being a resort of the selfish beings should not be sought for by any wise man, by any man of independent conscience. † A man, who can turn deaf ears to the piteous cries of those dumb animals while they are slaughtered, cannot be entitled to attain heaven."

* यानिमां पुष्पितां वाचं प्रवदन्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

Buddhism stood firm on the bosom of India for about one thousand years. When Buddhism and Sankaracharya. Sankaracharya began preaching his doctrines of *Adwaita-vâda* (अद्वैतवाद), and sang praise of the Veda, Hinduism was again established in India, and Buddhism was driven out of it. ¶ For one thousand years the killing of animals in sacrifices according to the Vedic system was greatly stopped. ¶ When Sankaracharya preached his doctrines in India, people gladly accepted them, because the custom of animal sacrifice according to the Vedic system, and the cruel habit of eating meat was so deeply ingrained in the system of the Indian people that they gladly began again to observe the Vedic rites, and the Vedic system of animal sacrifice. The bad habits, the bad prejudices hidden in one's nature will necessarily be brought to the surface when proper opportunity comes. ✓ The Indians of that age are responsible for the blamable renewal of the habit of killing innocent and dumb animals in sacrifices, being subjected to prejudices and superstitions after such a long period of time.

Of course, Sankaracharya had preached the *Jnâna-kânda* division of the Veda to the people. He had spoken nothing against or on behalf of the *Karma-kânda* division of it which prescribes and encourages animal-sacrifice. ¶ When Sankaracharya began preaching, he was placed in a very critical position. An idea of the revival of Hinduism in India had occupied his mind. Buddhism was a new religion in India, and

Hinduism had been an old one. Besides this, I think, Buddhism, in the time of Sankaracharya, had been in a degraded condition. † So Sankaracharya might have thought it best to revive the old religion in India. I think he was also partial to the old, as most of the people of this world sing praise of what is old—the old religion, the old customs, the old ceremonies, the old systems and the old habits. Sankaracharya found no other way to the revival of Hinduism in India than to embrace the opportunity of singing the praise of the Vedas. † He sang the praise of the *Jñāna-kāṇḍa* division of the Veda, and kept silent in making mention of the *Karma-kāṇḍa* division; because he had understood that had he spoken against the *Karma-kāṇḍa* of the Veda, no body would have listened to him. He would have met the same fate as Lord Buddha. He would have been taken to be a mere preacher of Buddhism.

About the doctrines and theories, Sankaracharya differs very little from Buddha. Both Sankaracharya and Buddha concur with each other in respect of the highest goal to be aimed at by people willing to attain Moksha. Buddha points out that man comes from the Grand Vacuity (महायून्यम्), and returns to the same. Sankaracharya points out the same truth, but defines the Grand Vacuity to be the Grand Knowledge (महाज्ञानम्). The Grand Vacuity and the Grand Knowledge are in reality the Absolute Nothingness. Buddha did not utter a single word about "God", although he spoke about numerous 'gods' and

'goddesses' as the inhabitants of heaven. He as well as Sankaracharya deny the existence of any personal God. Both of them admit the existence of the same Grand Essence (महासत्तम्), the Universal Consciousness which has also been declared by the sage Vashista of the Yoga-Vâshista-Râmâyana. This Universal Consciousness is called Brahma by Sankaracharya, whereas, Buddha does not give any name or title to it. So Sankaracharya is called by the Pandits of the present time to be the *Prachchhanna-Buddha*, i.e. Buddha in disguise. Sankaracharya in this way was forced by circumstances to sing the praise of the *Jnâna-kânda* of the Veda, and to keep silent about the *Karma-kânda* in order to carry out his mission. When he succeeded in his undertakings to revive Hinduism in India, he was taken by surprise to see that with the gods the devils also came, with the nobles the evils also came. In accepting the *Jnâna-kânda* of the Veda, the people more gladly accepted the *Karma-kânda*, which prescribes and encourages the most cruel and diabolical system of animal-sacrifice, and incurred the bad habit of eating fish and flesh. Thus Buddhism altogether disappeared from India.

Man's nature is so made that he is always inclined to adopt *pravrittimârگا*,* the
 The Two Paths. way of out-going. And if he
 can get some Shâstra (authority) to support his

* प्रवृत्तिमार्गः ।

cause, to encourage his cruel habit, undoubtedly and very gladly he will incur that cruel habit. It is very very difficult for a human being to adopt *niivritti-mârga*.* the way of return. Men should strive against the tide. People are naturally led away by the current, and yield to the current that will force them to rush forward towards the sensual pleasures. If they can get suitable Shâstra (authority) which will instruct and encourage them to enjoy the sensual pleasures, they will be positively led away by the current of those sensual pleasures. They will never adopt the path of return, because they will have no idea about it. Where there is no such idea, there will be no tendency of adopting the path of return.† So to follow the Vedic system of animal-sacrifice means only to be given to the sensual pleasures. Of course, the Upanishadas, the *Jnâna-kânda*, division of the Veda, is very good, full of wisdom and knowledge; but the *Karma-kânda* of the Veda, in which the system of merciless slaughter of lower dumb animals as ox, goat, sheep and buffalo has been introduced and supported, is as ruinous to a man's spiritual development, as poison is to his physical development.

There is a theory that the world is created by a devil. I think this theory is acceptable, if this cruel system of animal-sacrifice has been really prescribed by the Veda, which is taken as the God's version. If God Himself have spoken the Veda, and have

* निवृत्तिमार्गः ।

introduced the cruel system, then God is the most cruel one, instead of being merciful. No body can cherish in his heart a hope for invoking His mercy, when He Himself is so cruel, and delights in seeing the eye-shocking sight of slaughtering, and in hearing the heart-rending and piteous cries of those meek and dumb animals, when they are slaughtered. This well-regulated universe cannot be made by a cruel God out of whose mouth came out the Veda, so far as its *Karma-kânda* is concerned. The Veda, at least its *Karma-kânda* portion, could not be spoken by God whom we call the creator of this well-regulated universe. This portion must have been spoken by human beings, and never by God or by any godly being. Here I may say that the *Jnâna-kânda* of the Veda might be spoken out by God Himself, but its *Karma-kânda* portion was added to it by devils, or it was added later on to the body of the Veda by the *Rishis* addicted to flesh and intoxication, or is mere a devilish interpolation to the great body of the Tree of Veda by some devilish and clever people. These interpolations, *prakshiptas* are false and devilish both, only to demoralise more the people, specially of Bengal, who are already demoralised with the drinking of wine and eating of fish and flesh. These people being the spiritual degenerations of the ancient *Rishis*, and being naturally addicted to the intoxication of wine and eating of fish and flesh, have selected the *Karma-kânda* of the Vedas as their suitable system or means of developing their vain spiritual culture, and have stuck to it

instead of caring to research for the great treasure of jewels stored up in the *Jnâna-kânda* portion of the Veda, in which *âtma-tattwa* has been most elaborately and elucidatively illustrated. It will be an anomaly to admit it as a fact that the *Jnâna-kânda* which is full of wisdom and God's truths, and the *Karma-kânda* which is full of utter untruths are the productions from the same mouth. I firmly believe that both cannot be the outcome of the same mouth. They must have come out from different mouths. The *Rishis* of the *Jnâna-kânda* cannot be the *Rishis* of the *Karma-kânda*. The *Jnâna-kânda* is godly and the *Karma-kânda* is devilish.

Many arguments and evidences have been put forward by Swami Dayananda Saraswati, the founder of Arya-Samaj, for supporting this fact that *Karma-kânda* is merely an interpolation to the *Jnâna-kânda* by the evil minded people in order to destroy the Truth in the world.*

Our ancestors, the Aryans, originally came down to India from the Caucasus mountains and from the shore of the Caspian sea, the abnormally cold region of the world. A cold country naturally forces her inhabitants to take meat in abundance and wine too. So when the Vedic *Rishis* came down to India and conquered and settled themselves here, they could not give up their habit of taking meat and drinking wine,

✱ If any body cares to read these arguments and evidences of the great Swami, he may write to the Secretary of the Arya-Samaj, Lahore for the books. English translation will suit the Bengalees.

सोमरसः—an intoxicating juice extracted from Soma-
creeper available in the Vedic age—even for some
centuries together to come. It is the inner nature of a
man as well as of a nation that whatever habit or
nature, good or bad, they have incurred they will try to
introduce them to the surrounding people, and to their
next generations.

It is also a great prejudice and superstition to believe
that everything of old is good, and anything new is bad.
That anything old, whether it is against our free con-
science or not, should be accepted, and anything new,
however consistent and agreeable to reason it is, must
be avoided, is a foolish theory. When man has been
given free conscience by God, he should exert and use
it properly. He should not accept any dictum lazily ;
because lazy acceptance of any theory of any doctrine
dulls his spiritual intellect, and renders his brain incap-
able of grasping the higher truths of God. Being led
by the nose, by the foolish doctrine of any Shâstra,
people are approaching the whirl-pool of hell, a place
of torment ; because when a man delights in tormenting
the innocent living creatures, he must himself undergo
those torments in order to practically feel the agony of
those animals when slaughtered. Nature's grand law
no body can escape. Every one is to be forced to abide
by that grand law. That grand law is not a fickle law
so that a man by chattering the Vedic spells can undo
it. When the Vedic spells cannot undo, even to the
least extent, the king's law or the social law, how can
a man expect to undo the Grand Unwritten Law of

of Nature by the chattering of those Vedic Mantras? It is strange enough that now-a-days the Indian higher class Hindu people do not shrink from the giving up of the habit of uttering the Vedic sacred Gâyatri Mantra, but they shrink with trembling heart, from the giving up of the habit of killing the animals, and eating their flesh according to that system. There is no mention made anywhere in the Veda that the sacred Gâyatri Mantra can easily be avoided, and the system of animal sacrifice should be properly observed at any rate and under any circumstances. It is strange enough, that they, the higher class Hindu people of India, have lost altogether the faith in the efficacy of the sacred Gâyatri Mantra, and have retained very firmly the faith in the efficacy of the chattering of the spells at the time of the sacrifices of animals. ✓Why is the Gâyatri Mantra ignored, and the animal-sacrifice spells respectfully accepted? It is because flesh is very palatable, and the habit of eating it is very difficult to shun. Spells themselves have no effect at all. The words contained in them are worthless. ✓The spells, unless inspired with the powerful will-force of one's own mind, cannot produce any effect at all. Mere chattering of spells is quite futile.

It may be questioned here, why this cruel system was introduced by the Veda. ✓It has been partly dealt with above. If any intellectual man wants to bring a dull-headed man in his own way, he must try to tame him by placing before him some objects of temptation; otherwise, the dull-headed man will not listen to him

to try to grasp the higher truths; so after the *Karma-kânda* of the Veda, the Vedic *Rishis* preached the *Jnâna-kânda*, the Upanisadas, full of wisdom and knowledge. People of ordinary brain, having lost their thoughtfulness and free conscience, freely co-operate and intermingle with dull-headed people and practise those Vedic systems of animal-sacrifice, and observe the outward customs and ceremonies therein. Besides these, there is a natural inclination of the mind of people, tempted by the sensual pleasures, to pursue the path of out-going, instead of striving and struggling to check the desire for those sensual pleasures.

Desirelessness is salvation, passionlessness is peace. Mortification of desires is the real goal, and intensification of passions is productive of all sorts of evils of this world. All the customs and ceremonies of a religion are intended for intensifying the worldly desires, and are suitable for men of the path of out-going, and the system of animal-sacrifice, and of eating the flesh of those sacrificed animals are also intended for gratifying men's carnal and animal passions.

The vain world looks for salvation by observing the rites and ceremonies of the religion, instead of annihilating the desires. The ignorant people look for their well-being in the present and in the future life, by killing the innocent and dumb animals, in the presence of the images of goddesses constructed by potters, or carved out of stones by sculptors, instead of killing their own passions, the most formidable foes. The system of slaughtering the dumb animals is now

considered to be the way to attain heaven and even Moksha, while all the philosophies and all the scriptures of all the religions of the world declare unanimously that passionlessness and desirelessness are the ways to attain Moksha. Passionlessness and desirelessness are one and the same thing. This Vedic system of animal-sacrifice has become the prevalent religion over our country. People are bold enough to ignore those higher philosophies and scriptures of their religion, but are cowards in giving up the horrible crime of killing the dumb and innocent animals, because the crime is deeply implanted in their system.

The system of animal-sacrifice, and the habits of eating fish and flesh are more prevalent in Bengal than in any other province of India. ✓ The prevalence of the Tantra-Shástra—the re-writings of the *Karma-kānda*, interpolations evilly made by the evil-minded people—is responsible for the merciless slaughter of the innocent lower animals before the images constructed by the potters in Bengal. ✓ The hellish people who encourage and instruct others to slaughter millions of innocent animals, before the alter of the imaginary goddesses are sure to be hurled down into the most tormenting hell and subjected to its extreme tortures by the Unwritten Law of the Absolute. ✓ Who are more deserving for being subjected to the hellish torture than these devilish people who are the tormentors or rather the executioners of these millions of innocent animals? I travelled over all the provinces of India, and to my

great satisfaction I found that all the provinces other than Bengal are almost innocent of those crimes. The Tantra Shástra is quite a recent Shástra prescribed for the people of *Rajah* (रजः) and *Tamah* (तमः) *Gunas*, i. e. for the people who are naturally inclined to follow the foot-prints of those who selected प्रवृत्तिमार्गः, the path of out-going, instead of निवृत्तिमार्गः, the path of return.

Cruel deeds, the actions that excite passions subject ignorant people easily to prejudice and superstition, from which they cannot deliver themselves in spite of all their attempts and endeavours. | When a nation blindly follows any evil custom for a long time, she fails to detect its evilness. | If she is forced to abandon it by any powerful saint or sage or by the king's law, after sometime she can realise the badness of the custom. Like goat and buffalo sacrifices, the most diabolical system of human-sacrifice was in vogue in Bengal.* When it was stopped by the more humane king's law, people began to think seriously of it and to understand the viciousness of the crime. The Vaisnava sect of Bengal was forced by their preceptor, Sri Gourânga, to abandon the cruel system of animal killing. Hence they are now against this custom, and they now perceive its viciousness. I may

* [Read its vivid description by Rev. Henry Martin. "I simply lose patience when I remember and write this diabolical and devilish system of animal slaughtering including human sacrifice."]

say here that the thoughtful-minded people of Bengal are now perceiving the viciousness of this cruel custom, and are now trying to abandon it. The mass of the people should follow the foot-prints of these leaders of thought.

In my opinion, animal-sacrifice in the name of a goddess is more diabolical than that for the purpose of food only. The former creates double hypocrisy. Men kill animals for their stomach but they try to quash their crime by way of sacrificing them in the name of a goddess and hence to support the hypocrisy.

Here I should say something from my own practical experience about the evil of animal-food. Animal-food practically destroys the faculty of the brain to grasp the philosophical truths of a religion. It is a great hinderance to the spiritual development of both our mind and intellect. It does not allow us to develop our spiritual intellect. The natural inclination of our mind towards spiritual cultivation is greatly checked by animal-food, and hence the way to peace is barred by it. ✓ Animal-food abnormally excites the carnal appetite. The boys in their student-life by taking animal-food totally fail to check their carnality, and fall a victim to it. They lose often their brain faculty by being led astray from the natural path. ✓ No one should take fish and flesh so long he is in the student-life. Animal-food is ruinous to a bachelor student

as well as to an ascetic. It is suitable to the military men, and not to the civil men.

The cruel system of animal-sacrifice naturally brings misery upon men who practise it. Pleasure begets pain, and pain begets pleasure. Everywhere you will find this natural law predominant. If a boy begins to indulge himself since his boyhood in eating, drinking, sleeping and being merry, and in all such sensual pleasures, he will never in his life enjoy the pleasures of education, and when he will go before the educated society and will compare himself with those educated people, he will feel an extreme agony of mind, and will yield himself to despondency and cheerlessness ; but if he really try since his boyhood to shun those sensual pleasures and struggle for education, he will attain the pleasures of education in the long run. ✓ For men's evolution, and for their intellectual and spiritual development, a severe struggling and rigorous asceticism are essentially necessary. Pleasures of senses beget reaction, while pleasures of knowledge have no reaction at all. Sensual pleasures are very bitter in the long run. They beget pain. ✓ By killing animals and eating their flesh, the senses are extremely gratified. So the system of animal-sacrifice is productive of bitter pain in the long run, in the next existence.

Everything has a pair of opposites, as I have already spoken in the version of Socrates of Greece.

As day comes after night and night after day, light after darkness and vice-versa, so pain comes after pleasure, and pleasure comes after pain by turn, according to the Grand Unwritten Law of nature; so a man, being slave to his passions, and having gratified all his senses, cannot meet in heaven or in his next existence, anywhere else, pleasure instead of pain. The pain must overtake him by turn as according to law in his next existence. Pleasures without their consequences as pains in the long run cannot exist. Pain and pleasure are inseparably connected. After enjoying pleasure a man must meet pain. So the system of animal killing and other passion-exciting rites and ceremonies of a religion simply bring great agony and misery upon the observers of those rites and ceremonies. A resort of pain and agony is hell. So those cruel systems are the ways that lead one to hell instead of to heaven, the resort of bliss.

✓ Of course, I am not speaking against the innocent rites and ceremonies of our religion, that do not do

Innocent Rites. harm to any living creature.

But at the same time I do not say that the innocent rites and ceremonies of a religion are much helpful to attain Moksha, or to realise God's truth. ✓ They are prescribed for men who cannot do without any outward *karma*. Such men are to devote themselves in the innocent rites and ceremonies, instead of idling away their time. ✓ It is, no doubt, noble to observe charity towards the neighbours, and the needy. In observing those innocent customs and

liable to extinction ; because it is uniform in every creature. Every creature possesses a body different in shape, a mind different in nature, and *buddhi* different in elements. But every creature possesses a soul quite uniform with those of others. These three functionary portions, namely, body, mind and *buddhi*, are attached with forms. They have got their origins from the forms which are the bondages that bind the creatures to this world. Attachment or relationship with the forms creates the sensual pleasures and pains ; and hence those three functionary portions are the causes of pleasures and pains. So attachment or relationship with the forms should be cut off, and they, the three functionary portions should be made extinct. ¶ And as they are naturally liable to extinction, they can be made extinct. But the soul is not attached to any form (दृश्यप्रपञ्चम्). It is *nirlipta*, निर्लिप्त, unattached to any form. It is beyond the reach of human perception. It is invisible and unrecognisable, and hence remains unrecognised by the creature in whom it lives. It is देशकालविवर्जितः independent of time and space, hence it is Absolute Nothingness, Grand Vacuity, महाशून्यम्, as I have already proved. It is not liable to extinction. The things or elements are liable to extinction. The soul is neither a thing, nor an element, it is *abastu*, अवस्तु ; so it cannot be made extinct. A created thing or element is liable to extinction. But the soul is *aja*, अजः uncreated, hence self-existent. It cannot be made extinct by any means, nor is there any necessity of a

man to make it extinct ; because it, being imperceptible, invisible, and unrecognisable by man, is not lovable by him at all. A thing, which is not loved by a man at all, should not be cared for, whether it will exist or be made extinct. Unlike the body it need not be cared for. Nothing can please or harm it. It is above all sorts of conditions and circumstances, favourable or unfavourable. Man's anxiety is for his body, mind, and *buddhi* ; his anxiety for the soul is quite futile. For nothing and only through delusion, he becomes anxious for it. Man's main duty is to clear his soul off the desires which it contracts from the bodily nature, so that the soul may go away anywhere it likes, like a bird released from a cage. When a bird is released from its cage by its owner, its departure should not be mourned over ; because the owner has wilfully released it, considering its bondage to be very painful to it. Let the bird fly away wherever it likes, and rest in independence. So when a man having stood firm in wisdom perfectly and practically realises that the combination of the three functionary portions *viz.* body, mind and *buddhi* in him, is a bondage to the soul, and forms a very painful existence, its departure at death cannot be mourned over by him. He will gladly grant its departure for the time of eternity. Even there are some reasons for grief for the departure of the bird released from the cage, because it was visible, perceptible, recognisable, and lovable to its owner. But the soul was never so. So the soul can be very easily granted leave for

ever. Through delusion a man grieves for its departure from the body. | Through wisdom, when he will attain it, he will gladly see it off, and this is called the liberation of the soul. Unless one's existence is made extinct, the liberation of the soul is impossible for him ; the soul cannot be liberated by him. In one word, I may say that the extinction of the three functionary portions—body, mind and *buddhi*—leads to the liberation of the soul. Hence the extinction of one's existence is nothing but the liberation of the soul. Body is dissolved at death, mind and *buddhi* can be made extinct by discrimination, and by practising the processes of thoughtlessness and desirelessness. Extinction of a man's existence does not mean the extinction of his soul, but it means the liberation of the soul. Existence can be made extinct, and the soul can be liberated. When the bird is released from the cage, it takes up its abode in a wide forest. But when the soul is liberated from a body, it becomes amalgamated with *Nirguna Brahma*, the Grand Vacuity, the Absolute Nothingness.

You may ask here, gentlemen, "What will a man practically gain by attaining *Nirvāna*, and what is the advantage of struggling for attaining it".

Advantage
of
Nirvana.

You can perceive easily, that any idea of gain is the greatest bondage that binds one to this world. ✓ A man practically does not want God or salvation. He wants simply to get rid of the miseries,

or to attain a stage wherein no misery exists. But there can be no such stage allotted for a man wherein only bliss exists and not agony. It is contradictory to the rotatory condition of pleasure and pain. Lord Buddha also confirms it. ✓ So *Nirvána* is sought for gaining nothing at all, but for avoiding misery only ; and for avoiding misery, one's own existence should be made extinct, because misery and existence are inseparably amalgamated.

Having studied and delved into the great mystery
 of the Universal Law, Buddha
 The way to Moksha. arrived at a definite conclusion
 that man has no real existence

at all. Not only man but every creature born, or anything brought into existence or organised, has got within himself or itself the inherent quality of now combination and then dissolution. Even the combined existence is not steady for a moment. It is always under a practical change, and it is bound to pass through those changes till it again dissolves into the Absolute Nothingness or Grand Vacuity ; so love for existence is a great illusion, and to detect this illusion is salvation. ¶ So love for existence should be discarded altogether in order to attain salvation. If a man practically ponders over the idea as a fact that this combined existence is illusive and has no real value, it will not be very difficult for him to be made extinct. Of course, a man of ordinary brain cannot be imbued with this idea of extinction. His

love for his own existence is so passionate that it is the most horrible thing for him to conceive the idea that his own existence should be dropped down into the Absolute Nothingness. It is the love for existence that hinders him from grasping the idea of *Nirvána*. If the love for existence is discarded then *Nirvána* is at hand, and the idea of extinction is exactly agreeable to him.

Now you see, gentlemen, that the annihilation of desires is the only way to the attainment of Moksha. You may question, "How should desires be annihilated?" After searching in various directions in the different philosophies of the different religions, I could not get any clear answer to this question. The scriptures and philosophies of Hinduism and of other religions are full of lengthy judgments, out of which it is very difficult to pick out proper answer to this question. Men become puzzled in getting its proper answer. ✓ Every man will explain the stanzas of the scriptures in his own way, according to his own idea and inclination. Our Bhagavat-Gitá's stanzas are also full of puzzles. If one thousand men read it they will explain it in one thousand ways. ✓ So is the case everywhere, with every scripture of every religion. ✓ The Gitá is not only a purely spiritual philosophy, but also social and political. But in Buddhistic philosophy I found no policy at all. It is purely spiritual. The Táoestic philosophies of China are full of social, political, and spiritual

instructions. So it is very difficult to say anything definitely how the desire can be killed. From my own practical and personal experience I should like to say something about this question. To annihilate desires is the most difficult problem to solve. Desire is the basis of a man's own existence. It is the root and cause of his existence. To annihilate it means to annihilate his own existence. It is the desire which practically has brought him into existence. So you will feel how difficult it is for him to retain his existence after having killed his desire, the basis. Nobody can secure his stand having lost his feet ; no house can stand having lost its pillars or foundation. So it is quite impossible for a man to retain his existence after having lost his desire, the basis. So Lord Buddha very very sternly said that unless a man discards love for his own existence, and is ready to make his own existence extinct, he cannot annihilate his desires, and hence cannot attain *Nirvána*. So you feel what a fire-ordeal it is for a man striving for *Nirvána*.

In order to kill desires, passions should be killed first. It is also an equally difficult problem, because to gratify the passional pleasures, a man has obtained his body. If he is to kill his passions his carrying of his body is quite futile. | Again, to kill the passions means to destroy the body or to give up the body. | So you see that love for one's body should be discarded altogether. Body, cleared of all the passional excitements and gratifications, is no longer

of any use to him. All the philosophies—including the Bhagavat-Gitá—of Hinduism and of other religions, unanimously give verdict that desirelessness and passionlessness are the ways to Moksha. But to attain these two states means practically to make one's own existence extinct. Now, in short, I shall say that to become imbued with the idea perfectly well that there is no other alternative left for him than to kill his desires and passions to attain his well-being and Moksha, is the way to kill the passions and desires. Idea creates the world, idea brings one into existence, idea develops the desires and excites the passions. So a contrary idea of killing the desires and passions will counteract the former idea of satisfying the desires. So when a man will be impressed with this contrary idea, that very contrary idea will help him to destroy his desires and passions. I think I have touched the most vital point of this question. When a man is not impressed with the idea of reach living, rich style of living cannot attract him to it. When a man is impressed with the idea that meat and wine are not at all pleasurable, they cannot tempt him, and such a man, when fails to get meat and wine and to have rich living, will not be agonised at all in his mind. So also is the case with the carnal desires.

Besides this, there is a technical process which can be easily shown and taught to those who are willing to practise it. In order to annihilate the desires and kill the passions, the process is this that mind

should be made extinct altogether. You may say that it is a very difficult thing. But under practice a man can do it. It is not so very hard as it seems to be in the beginning. Mind, associated with thoughts of gratifying the passional pleasures, goads blindly a man to seek for the passional pleasures. So you see that thoughts, if controlled, are no longer active in goading him to those pleasures. | Thus uncontrolled thoughts are the roots of all evils, the passional excitements. | When a man will become thoughtless, he will become passionless and desireless necessarily. Again because idea is the root of all things, and idea creates and destroys everything, so when you will be impressed with the idea that thoughtlessness is essentially necessary for your well-being and salvation, this very idea will grow into a strong will into your mind to make it thoughtless. Idea is so predominant that it can make yourself capable of controlling your thoughts easily. So when you will not get any help from a superior man, as I have said before, you cannot be impressed with that higher idea that will help you to control your thoughts. Higher ideas will easily control lower thoughts ; | but lower ideas will excite those passional thoughts. So you will be careful not to accommodate any lower thought in your mind instead of the higher. | The company with men of intellectual and spiritual development produces a natural magnetism ; the more closely you will come in contact with them, the more your | brain-power will develop.

e. When passions are out of your control, I am in a position to say from my personal and practical experience, that the practice of severe fasting is essentially necessary. Lord Buddha did so. The passional organs become weak and benumbed by fasting, so that they cannot do any harm to you. By fasting for days together, which will lay you prostrate on the bed and make you a living skeleton, you will be able to entirely annihilate all those desires and excitements. It is unwise to think that by fasting a man will lose his longevity ; I think it will be increased. Of course, rigorous fasting is prescribed for the ascetic people only, and not for the men of the world who cannot kill their desires altogether owing to their sticking to the sufficient quantity of food to work hard for earning money.

B. No sort of novel full of romance that will excite love should be touched at all. No talk of any description of passional pleasures should be picked up at all. Company of any man who is naturally disposed to talk over the passional pleasures should be avoided. Strive and struggle to divert your mind and eyes from external objects that prompt those desires. To read the books of philosophical and spiritual truths constantly, and to talk with men who like to talk over those philosophical truths are much beneficial. Where these good books, good men, good company are not available at all, keep silent altogether, and try to control your thoughts and hence to become thoughtless. | You know whenever a man will think of anything, he will think of what prompts those passional

desires. So thoughts should be stopped. Thus this process of becoming thoughtless is the way to become desireless and passionless.

How to become thoughtless ? {The process is this
 Annihilation of Thoughts. —Seat yourself calm and quite comfortable in any posture, either on a carpet or in a chair you are

used to sit on, and try to think within yourself thus, "I shall not think of anything, I shall get peace if I do not think of anything ; all the botherations of the mind will vanish, if I do not think of anything. I have been instructed to make my thoughts extinct and I must carry out those instructions by dint of my strong will to be grown in my mind by the idea that so long there exist thoughts there is no rest, no peace." When in this way a man will strive and struggle he will sometimes fail and sometimes succeed in his undertaking ; but there is a law that in the long run he will succeed and not fail : and besides this, by constant struggling and striving, his unruly thoughts, by and by, will come round and be controlled, and in the end he will acquire such a nice habit that his mind will by itself become extinct and thoughtless. This thoughtlessness or extinction of mind is the real peace and real contemplation and that is Moksha. "मनएव मनुष्यानाम् कारणं बन्धमोक्षयोः।" Mind is the root of bondage and Moksha. | Mind associated with uncontrolled thoughts is bondage ; mind with controlled thoughts and when extinct and quite thoughtless is the root of Moksha.

Where there is no mind, there is no bandage. The extinction of mind is Moksha. The stillness of thought is *Samādhi*.

How should a man contemplate upon formless and impersonal God? I have proved already that impersonal God is Grand Vacuity, महायत्यम् ; so the real contemplation is nothing but to become one and the same with that Grand Vacuity (तन्मयत्व) . You can easily conceive that to make our mind uniform with that Grand Vacuity, mind should be made vacant. This theory and process have been adopted by our Gitá, by Sankarāchārya and all other Hindu philosophers, by Lord Buddha, and by Táoestic philosophers of China.

शनैः शनैरुपरमेद वदन्ना वृत्तिगृहितया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25. 6. Gitâ.

“अचिन्तैव परं ध्यानम्”—शङ्कराचार्यः ॥

Contemplation means to be one and the same with God. But God is impersonal, beyond your eyes, mind and intellect. So you should pass beyond your mind and intellect. Where mind and intellect cannot go it is Absolute Nothingness ; because our mind and intellect only know the things. So impersonal God is not a thing, and mind and intellect cannot perceive Him ; so what is beyond your intellect, must be nothing, and its state is nothingness. What is

inconceivable and incomprehensible to your mind and intellect, must be absolutely nothing to your mind and intellect which are sufficiently capable of grasping the existence of whatever things your mind and intellect deem to be things. Human mind and intellect cannot go beyond what is not a thing. So in order to become uniform with impersonal God, to contemplate upon Him, mind and intellect both should be made extinct. Existence of mind and intellect depends upon the existence of thoughts. So when you will become thoughtless there will exist no mind and intellect, and you will go beyond them to become uniform with the impersonal God. "आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।" In this stage, real bliss and peace and ecstasy will exist, because, the stray thoughts alone were making the mind peaceless and cheerless. When thoughts are gone, real peace is attained.

You may ask here. "Who will feel that peace and enjoy that peaceful stage?" If you do not very keenly observe it, you cannot realise it. In this thoughtless stage there will practically, remain no enjoyer and the enjoyed. The only *âtma* the soul, the consciousness will remain predominant, unwrapped by illusions and freed from botherations. This *âtma* is beyond intellect ; "बुद्धैः परतस्तु सः" *

* इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु पराबुद्धिर्बुद्धेः परतस्तु सः ॥

41. 3. Gita.

and it is called "आत्मसंस्थः." The soul will exist alone, there will remain nothing as enjoyer or to be enjoyed. An example will clear this idea. It is like *susupti*—sound sleep, dreamless sleep. In dreamless sleep there exists no such action of mind and intellect as you daily experience; but the time and condition of *susupti* is very peaceful. Mind and intellect are not the proofs of this peace, *i. e.*, Mind and intellect do not prove the existence of that peace; because in the time of *susupti*, mind and intellect both were absent and inactive there. So they cannot be the proofs of the peace, *i. e.* they cannot give evidence of the existence of peace gained during the period of *susupti*. It is the soul beyond intellect and mind and beyond all imaginations, invisible, inconceivable, incomprehensible, which is the only proof of that peace. In the time of *susupti*, he who has practically enjoyed the peace is invisible and incomprehensible to you. There cannot remain, in the stage of *susupti*, anything which can be called "I" or "self." Yet there exists a great peace which can be explained to others after having awakened from it, without knowing at all who practically enjoyed that peace. So the stage of *susupti* is very accurately and precisely compared with the highest stage of contemplation. Meditating upon some gross objects or some images is the lowest form of worship and meditation. So a man should try to get promotion from lower to higher stage of contemplation, as I have just spoken of.

There is another kind of contemplation. It is rather easier than the aforesaid process.

God-Intoxication. It is to be divinely disposed.

In order to be divinely disposed, thoughtfulness is necessary in the beginning, but you will see, that this thoughtfulness in the beginning will beget thoughtlessness in the long run, in the end. In order to step forward to the divine disposition, constant contact with and instructions of a man of superior spiritual intellect are necessary. As I have already said, they have got spiritual magnetism with which they are in a position to compass the directions of the lives of their devotees ; without their help, the doubts and superstitious beliefs of their minds cannot be easily dispelled, and knowledge and wisdom cannot be attained. This spiritual magnetism is highly beneficial to the ordinary man for becoming divinely disposed. After being godly disposed a devotee becomes god-intoxicated, when he will be freed from the rules and regulations of the customary religions.

How to begin with it ? A man must sit calm and quiet in any posture he likes, not in a crowded place but in a solitary place. Unlike the first

Sense
of
Wonder.

process he need not try to make his mind extinct and thoughtless. By the first process a man, making his mind thoughtless, becomes easily divinely disposed, but by the second process a man will become first divinely disposed, and then thoughtlessness will come. Both these two conditions occur simultaneously.

Having seated himself in a suitable posture in a somewhat lonely and open place—the shore of a big river is very helpful to it—the devotee should look upwards at the innumerable heavenly bodies—the sun, the moon, the stars and planets, suspended in the grand firmament—and downwards on the vast sheet of water—the great panorama spreading itself in all its beauty before him—and should begin to ponder over the idea as to who created these, how skilful He is, how grand His mechanism is, how inconceivable and incomprehensible to the human brain. Struck with wonder, he will constantly think how these innumerable heavenly bodies came into existence. He will be struck with wonder in such a way that he will be half-suffocated, half-swooned, and half-unconscious. Mind, being incapable, at that time, of thinking about the household botherations, will be made half-extinct, and further on, he will lose the idea of any passional desires of self-gratification. So you see, in this condition, he is going to be freed from passional attacks that are constantly over-coming him, for which he is extremely bothered, and cannot go beyond the idea of lower stage of thoughts, material and passional. The more he will be struck with this sort of wonder, the more the passions will give way ; higher ideas will dash out the lower ; and the more he will be struck with wonder, the more rapidly he will begin to look down upon the lower thoughts, the lower ideas, the lower inclination of mind towards the passional gratifications ; and his mind will be more inclined to brood

over the higher ideas and thoughts. When he will be habituated with the thought of the divine skill, the divine mechanism, gradually he will become spiritually disposed. No other thought will occupy his mind than this. | No man will be lovable to him who does not like to talk over the divine topics, and to brood over the divine thoughts. Again, he will possess divine magnetism, through which he will attract and gather round him other people. Fakir Háfez of Shiráz became god-intoxicated. This sort of god-intoxicated man feels internally divine peace and pleasure. Out-siders, on-lookers, by-standers cannot understand him, cannot appreciate his position and his mental condition. Kingship and kingdom he does not want. | They cannot satisfy him ; they can satisfy only material minds, but cannot reach to his state of immaterial consciousness, because he has passed beyond the stage of material mind. So material or worldly pleasures cannot allure him. Having enjoyed the divine pleasures he passes beyond the worldly pleasures and botherations. He thinks himself happier than the rest of the men of the world. His mind and head will remain always drooping and freed from vanity. A man, struck with wonder, becomes thoughtless of his own existence, reckless of his personal cares, regardless of his family and children, friends and relations. He neither mingles with any body passionately, nor drives them away from his presence. | When he will describe the grand scenery present over his head, the greatness of the Creator and of the grand mechanism of the universe, people will

simply remain astonished, and will gaze at him motionlessly and thoughtlessly. So you see his own magnetism of thoughtlessness will make the surrounding people thoughtless and struck with wonder.

One, who has got the sense of wonder, will try again

Sense
of
Admiration.

to rise up to be endowed with the sense of admiration. He will more fully in this stage realise the

greatness of the Creator of this universe, and give Him thanks thousand times over again for His grand mechanism. | Here will develop man's natural tendency to know how great He is, how He can be sought for, how He can be loved, seen and worshipped, how His truths can be realised ; whether He is with or without form, with or without name, and how He can be prayed too. In this stage of sense of admiration all the atheistic views of his mind, and all the sceptical theories that were hidden in his nature will vanish. He will overcome doubts. | They will be dispelled to a long distance. No question about the non-existence of the Creator will rise in his mind. | No scripture of theism is necessary for him any longer ; because what the theistic scriptures say, he has studied and realised through his own thoughtfulness and discernment. | No atheist can dissuade him from his own determined and firm views. Because of the want of such realisation the Pandits of the scriptures are now-a-days practically to sing praise of the existence of the Creator by means of the perusal of Shástras. | They do not study and think over the greatness of the Creator, and do not become endowed

with the sense of wonder and admiration for Him. In order to become a real theist, and to get rid of scepticism, a man must devote himself constantly to realise the greatness of the Creator, and strive and struggle continually for being endowed with the sense of wonder and admiration. The more he will attain the sense of admiration, the more his vanity will vanish, the more his own insignificance will be appreciated. | When he will really stick to this stage, no instruction from outside, no injunction of his *Guru* is necessary for him.

From my own experience, I can comment here that no man, who is not naturally an admirer of anybody but is a slanderer instead, can attain this stage of admiration. | All his efforts and exertions, perseverances and acquirements will totally fail. A man, who is not naturally disposed to appreciate the greatness of any person, is not capable of appreciating the greatness of God. | Because His greatness is to be appreciated and realised through the channel of admiring His people. The least idea of slandering anybody will put a great obstacle in this way. So a man, who desires for being endowed with the sense of admiration of the Creator, must be careful enough of not slandering anybody. His vital faculty of this admiration will gradually decay, and the evil propensities will gradually occupy his mind making it quite incapable of grasping the higher truths of the Creator, the higher mechanism of His Grand Law and power with which He guides and preserves this universe.

The more a man realises His greatness, the more he will over-come the evil propensities of his mind. Evil ideas and thoughts he will easily check. Passional excitements will be subdued ; craving for enjoying the material pleasures and the sight-seeing of the outward and artificial forms will go away. | Everywhere, in the mechanism of the smallest plant as well as in the sun, the biggest luminary, he will perfectly appreciate | His greatness and existence. He will be moved so much that he will have no time to talk with anybody, to keep company with any one, or to argue with any man. He will neither bother anybody, nor will be bothered by any body. His brain is completely accommodated with the divine thoughts, divine ideas and divine greatness. | He will not go anywhere looking for the Creator. He will see Him everywhere. Having traced out the admirable operations of the universe, he will understand and reach to the greatness of them, and when he has attained this greatness he will simply remain calm and quiet, moving with tears in his eyes in praise of the Creator. | His countenance will be changed into a graceful form, difficult to be recognised by a man of vulgar brain. Well contented, his own existence uncared for, he will almost always sit like a statue, entirely endowed with divine peace. His graceful and exalted countenance will gather people around him, | and his divine magnetism will attract everybody. His magnetic force will influence others to appreciate the greatness of the Creator, and to admire Him greatly.

This is the highest self-culture (साधना). To become admirer of the greatness of God is to develop real spiritual cultivation. To think of lower thoughts, and ideas, to depreciate the value of anybody's qualification, and to have a tendency of thinking oneself greater and higher than others, morally, spiritually and intellectually are the causes of real self-degradation. Self-development depends upon the appreciation of other's developments. To shine in any faculty requires to become an admirer of that faculty. Man must first love men, then he will get the idea of loving the Grand Creator. Man must appreciate and admire men, then he will be impressed with the idea of appreciating the greatness of the Creator, and will be endowed with the sense of admiration for Him. This sense of admiration will also beget thoughtlessness. The divine peace, he enjoys in his heart, cannot be conceived by any one else. Even some sort of peace can be enjoyed by admiring men, and when a man slanders anybody a bitter sense of cheerlessness and peacelessness occupies his mind.

A man endowed with the sense of admiration of God will lose the sense of his own existence. He will not be able to compare himself with anybody,—that he is equal to, or lower or higher than anybody. He will not be aware of his own position or his own self-absorbing condition.

Then he comes to the sense of devotion. In this stage, he will almost lose his outer consciousness and become one and the same with the inner consciousness, and will forget all sorts of worldly botherations; only a perfect peace will remain predominant there. A thorough divine disposition he will delight in. Mind being totally concentrated and associated with the stillness of thought, the devotee, in this stage, will become as still as a rock. His power of expressing his own joy will be lost. Only an experienced man will be able to recognise him. What he will do inside will remain imperceptible to the outsiders. Nothing can allure him now, and nothing can dissuade him from this condition; because he has obtained greater joy and peace than external sensual pleasures can give him. Thoughts themselves are always mere botherations and troubles. So thoughtlessness is a natural peace. Unless a man becomes thoughtless he cannot attain perfect peace.

You may ask here, "What is true devotion?" True devotion means forgetfulness of external ideas and thoughts, and to become uniform with the inner consciousness. What is inner consciousness? When external consciousness is gone what remains internally is called inner consciousness. A question may be raised, what is the difference between the inner consciousness and the outer or external consciousness. Both are practically one and the same. The consciousness, while engaged in the outward thoughts and ideas,

is called outer or external consciousness, and the same consciousness, when entirely freed from those external ideas and thoughts and merged in itself, being standard of peace only, is called inner consciousness. In the time of *susupti* we lose our external consciousness and thoughts altogether, and what remains there to bring back the external consciousness to us when *susupti* is over, is the inner consciousness. | When the devotee will have recourse to the inner consciousness, he will lose totally the sense or idea that he has had recourse to it. In this stage there will not remain his "I" ; only the inner consciousness will be predominant there. There will remain only *one* existence of inner consciousness without anything as a second. There will remain no enjoyer and the enjoyed. | The state of being perfectly endowed with this sense of devotion, तन्मयत्त is nothing but the real *samādhi*, the self-absorption, while there will remain only one *A'tmā*, the soul.

Anything with a second is always troublesome and full of botherations. If you are quite alone then you are at peace. If you have wife, botheration comes, and if you have children, it will increase, and in this way if you have wealth and property they will add further to your botherations. So you see that unless you become quite alone you cannot attain perfect peace. When you will become one and the same with the inner consciousness, your true self, you will attain peace. | You may ask here, what is the use of doing it. I have said before that wife and children, wealth and property are external botherations. You will see also

that there are internal botherations you are constantly being over-come with. They are your own mind, feelings, thoughts, ideas, experiences, senses and desires beyond which you must go up to seek for the real peace. Passing beyond your ideas and reasonings you should firmly stick to the inner consciousness, your true self.

You may ask again that as consciousness is invisible, how can one stick to it. It is not a very difficult problem to be solved. You see that when you read a book your mind sticks to the ideas and theories it contains. Mind does not stick to the visible book, but it sticks to the invisible ideas and theories therein. Similar is the case with our having recourse to the invisible inner consciousness. We stick to the ideas only and not to the gross things. So you see that the three senses of wonder, admiration, and devotion collectively are the means of attaining perfection and peace. Perfection means to become one and the same with a man's real existence. I have said before that man's existence has four functionary portions—the body, mind, *buddhi* and soul—; of these the first three functionary portions are unreal or illusory. But its fourth functionary portion namely, the soul, is called the real existence. When a man's true self is with a second he becomes imperfect. Brahma when *nirguna*, without attributes, without any will of creation, is perfect (निर्विकार चैतन्यम्); but when He wills to create and holds attributes, when He manifests Himself, He becomes many, and owing to His manifestation He becomes imperfect (विकारी चैतन्यम्). Perfect means faultless ; will, attribute, manifestation,

plurality are faults. When He is quite alone, He is perfect.

Here I may say that a man's wife and children are not the only botherations to him. But his own body is the greatest botheration to the soul. A man's body is a much greater botheration than his wife and children. A body is full of botherations as well as of dirty materials. It is a lovable thing to a deluded man, but not to a man of wisdom. Our time and energy are devoted more to serve the body than the soul. In washing, in feeding, in giving rest to it, a greater portion of our time is spent, and a very little time is spared for serving the soul. Besides this, the passional excitements of the body put the greatest hinderance in the way to spiritual culture. A man is so much over-powered with the bodily passions that he becomes almost impotent to strive for self-culture. So you see, gentlemen, that when a devotee, by being endowed with these three senses—wonder, admiration and devotion—becomes one and the same with the only One without a second, he attains perfection ; as in the time of *susupti*, the dreamless sleep, man becomes one and the same with the inner consciousness, becomes absorbed in the true One, and attains the unspeakable peace.

It is practically and daily felt and realised by the thoughtful mind that during the period of *susupti* he attains perfection by having remained quite alone without the least idea of anything as a second with him. Self-absorption is perfection, and *susupti* is the

highest ideal of it. If a man can, by practice, be impressed with this ideal then he can spend his time and life in peace. When he is perfectly habituated to it under the directions of an expert in this skill, his whole life will be turned into a peaceful one. There will remain peace only, and pain or sorrow will be gone. Why is it so? For, our "I-ness" is the root of all pains and sorrows. During the time of *susupti* the idea of "I-ness" is gone away altogether; when the root of sorrow is removed there must prevail peace. You may ask who will enjoy that peace? When the knower and the known remain separate, botherations arise. When they become one and the same, peace prevails. Their unity is peace: disunity is botheration. One-ness is always peace; separation is botheration. In *susupti*, this one-ness prevails; so peace necessarily prevails there. True devotion means to become one and the same with the true self, in one word to secure one-ness. When this one-ness is secured, actions are stopped—actions, both physical and mental. Actions continue so long as "I-ness" exists. When "I-ness" is gone there is no action for him. So a man impressed with the idea of *susupti* must cease to act. *Karma* is impossible for him. So you see, gentlemen, that only "I-ness" begets *karma*, the cause of all botherations. So long "I-ness" exists, man cannot do without *karma*. If you ask, "What should we do?" I shall answer in the version of K'wángsy, the Táoeistic philosopher of China, that what you should be doing or should not be doing is not a question to be decided at

all. You are forced to work by your own "I-ness". You cannot cease from doing work so long your "I-ness" exists. | In one word, so long you cherish the idea that you exist, you are forced to work, good or bad, according to your own culture and nature. | Unless you forget altogether your own "I-ness", you cannot rid yourself from work. Forgetfulness of one's "I-ness" is salvation. Indifference to the external objects is the way to salvation. The more you will become indifferent to outward forms, the more your "I-ness" will be gone. The more you will be inclined towards the external forms, the more you will get attachment for your "I-ness." Hence you will be forced by the idea of your "I-ness" to bind yourself to the world and to be led astray from the path of salvation.

I have said before that idea creates and destroys everything. | So the idea of "I-ness" is bondage and the idea of one-ness with God is salvation. In the beginning, for the devotional purpose, the devotee is bound to think himself separate from the One ; but in the long run his idea of separation goes away and one-ness is secured. | So you see, in the beginning the devotee should struggle severely for attaining one-ness ; but in the end when one-ness is realised and secured, struggle will cease. | When perfect devotion (तन्मयत्त) is attained, and perfect peace is secured, he will be cleared of all the botherations arising from his idea of separation. | As soon as he will be impressed with the idea of one-ness he will appreciate the value of this stage of salvation. But he will not be able to come

out from this condition to tell others about his peace. Yet people will practically learn from him, even from his silent state or mood, more than they will learn theoretically from a hundred lectures. His very presence and appearance will produce an invisible light that will pierce through the hearts of men around him. So a man, when he becomes practical, need not deliver any lecture. His own personal magnetism will soften the obdurate hearts of men. He is in a position to teach them in a much better and easier way than an orator can do. Silence itself is peace. Silence has got a power of charm. Silence is the highest asceticism. "मौनमेव परंतपः,"—(Sankarāchārya). When a man is silenced with the idea of pondering over the thoughts of salvation, a peculiar immaterial light shines out on his face which will naturally attract people and make their minds divinely disposed, and they will also silently and submissively follow his way. His simple suggestion will do greater benefit to them than a thousand words of others.

Here I shall mention another method of killing the passions and desires. It is spoken by Lord Buddha himself. He says that constant thinking of one's own death is very much helpful to a person for the annihilation of the passions and desires. I practically felt it to be true. Passions excite the more when a man is inclined the more towards the worldly objects, being forgetful of the future condition.

The Thought
of Death.

of his own body. | The sense of utter worthlessness of the body and bodily pleasures is helpful to achieve this purpose. Of course, it is very difficult for a man to be endowed with this sense. Here also he is instructed to mingle with people of spiritual culture. The more he will mix with the extremely worldly men, the more his mind will be occupied with the thoughts of the objects of worldly pleasures. So he should be careful in selecting the company of men he likes to come in contact with in his daily life. Only men of thoughtful mind succeed in these undertakings. | A man careless of anything beyond the worldly pleasures cannot attain this stage.

A man who sees the material objects only should ponder constantly over the idea that there are many things to be vigorously sought for beyond the material world where his life's real peace is stored up for him. If he does not care for searching after it, he will approach mental misery instead of peace. I may say here, out of my own experience, that only the search after these immaterial objects really brings peace to the seeker. | Having realised those immaterial objects, the seeker attains real bliss. People are toiling and bustling about in this world in pursuit of gain, but they are not imbued with the idea that giving up of any idea of gain is real peace. Constant pursuit of gain begets re-action, *i. e.*, displeasure. Common people are always terrified at the thought of death. They do not at all like to think of their own death. It is a great problem for them. | But when any pursuit

of gain is given up they will feel pleasure in thinking of their own death. | Constant pursuit of gain is the real obstruction put in their way. By discrimination they should decide that the idea of gain really binds them to this world, that no gain is gain really but loss, and that pleasures are not pleasures but pains. For securing discrimination, perusal of philosophies and scriptures, and company of spiritual men are essentially necessary. When any gain will be considered by them to be a real loss, they will find peace in thinking of their own death. | Any material gain is spiritual loss. Material improvement leads to spiritual degradation. In one word it may be said that gratification of the senses and bodily pleasures are productive of great pain when gratification ends. And besides this, gratification of the senses draws and binds the soul to this painful body. | So the more a man will cling to his bodily pleasures, the more tightly will his soul be entangled with this material body hereafter, after death, in his next existence.

Gentlemen, you will easily understand that death is not at all terrible to him who has given up the idea of any gain in his life and does not cling to the bodily pleasures. | The bodily death is not terrible at all to him who can understand by discrimination, by keeping company with spiritual men, by reading philosophies and scriptures that the body is nothing but a binomial combination of filthy and dirty matters and is always liable to horrible change and in the

end, in the long run, to utter dissolution. To such a man, the thought of his own death is a pleasure and relief and not a pain. A good man, when for his bad turn, is sent to the jail, he always looks and waits eagerly for his day of release; but on the other hand, a naturally wicked man feels himself quite comfortable there and does not at all like to be released. When such a wicked man is released by the order of the jail authority, he sheds tears for his parting with the fellow jail-birds; because his inherent nature quite agrees with those of theirs, and the style of living allowed him in the jail is quite comfortable to him. So he does not like to get out of the jail. Likewise, ordinary people, forgetful of their own position in this world,—their bodily tortures, diseases, birth's agony, death's torment, grief for parting with their relations,—like to remain in this world for a longer period than what is allotted to them by the Divine Authority; and being naturalised with the worldly things like to come again and again to the world without considering the gravity of the pain there. A man, who has got discrimination sufficient to detect the illusion of the pleasures of this world (*c. f.* भवसुखे, दोषानु दर्शय), will at the time of death be able to grow in his mind a determined will—I must not come back to this world of miseries again, only through ignorance, I fancied that this world is blissful. This determined will will invariably rid him of his coming back to this world, because our coming to and going from this world depend entirely upon our will.

यं यं वापि स्मरणं भावं त्यजत्यन्ते कलेवरं ।

तं तमेवेति कौन्तेय ! सदा तद्भाव भावितः ॥ 6. 8. Gitâ.

The growth of this determined will in the mind at the time of death depends entirely upon one's life-long culture. † A man who, in his life-time, did not strive and struggle for growing this determined will in his mind will positively be puzzled in growing this will at the time of death. † So a life-long culture is needed in order to die a well-prepared death. † His previous practice of growing this will, will substantially help him at the time of death in compassing the direction of his further movement after death. † If this will is sufficiently grown with the strong determined notion of not coming back to this world, the Grand Cosmic Law will not force him to take birth in this world again. † But if he lacks in this will, owing to his failure in the spiritual cultivation in his life-time, he will be positively puzzled at the time of his death in compassing the direction of his further movement.

At the time of death a man's mind is occupied with thoughts according to the nature of his whole career. If his career be extremely worldly, worldly thoughts must occupy his mind at the time of his death. † So he will be forced back by the Grand Cosmic Law to return to this world for another birth. The Grand Cosmic Law interferes indirectly only, but his own will directly forces him to take birth again.

If his career be purely spiritual, and hence his mind, be thoroughly occupied with divine thoughts and ideas, and be entirely freed from the worldly thoughts and ideas throughout his life, owing to the severe austerities and the rigorous asceticism practised by him in his life-time, he is surely not to come back again to this world. | The Grand Comic Law will never interfere with him in this respect. It leads to another important question to be solved here. If a man falls into a swoon some days before his death, and remains senseless up to the last breath, what will be his condition after death ? | The solution is that he will meet the same condition after death as is met by one who can retain his sense or other consciousness up to his last breath. | As for the latter I have just spoken above. But as for the former I shall solve it now. The former, during the period of his faint, becomes forgetful of his "I-ness". | His ideas and thoughts, worldly or divine, cease to exist and they are merged in his "self". His career during the period of his faint is productive of no effect, good or evil ; only the thoughts and ideas cherished in his mind before he swooned will affect him in his next existence after death. The period of his faint, prior to the departure of the soul from the body, passes for nothing. | Thus our coming to and going from this world depend entirely upon the nature of the will grown in our mind. So we should be careful enough of detecting the nature of will grown in our mind, and in order to make this will good-natured, the company of spiritual men and the perusal

of philosophies and scriptures are essentially necessary. The more you will fail to detect its nature, the more you will connive at the faults of the nature of that will, the more it will grow worse. It should be nourished with good ideas, thoughtfulness and discrimination as a plant is nourished with heat, water, air etc. Carelessness about such maintenance will ruin it. When this determined will is grown from the mind, it will again control the same mind from which it grows. This is the peculiarity of its nature. When this will is nourished carefully and cleverly, it produces a certain wonderful power, and it is generally called *will-force*, through which many wonderful phenomena are said to have been displayed. People of ordinary brain cannot understand its secret. Men of culture in this line can do and show it practically. I have myself realised this truth on many occasions. This performance of wonderful phenomena, by dint of the will-power, is called occultism. This occultism is developed in mind, pure and free from passional emotions.

Of course it is very difficult to be freed from all sorts of passions. According to my own poor estimation, I may say that there are two amongst them most formidable. The one is hatred (विद्वेषः), and the other is malice (असुया). Out of my own experience I may say that these two passions are deeply implanted in our system, so that it is very difficult to root them out. After searching in various directions I found no means of killing

Annihilation
of
Passions.

these two foes. For other passions there are some remedies, I found. For lust, severe fasting is very helpful; for anger, keeping quite aloof from the company of people is very helpful. For illusion (मोहः) studying of philosophies and scriptures and keeping company with spiritual men are helpful. Severe fasting weakens the carnal excitement and destroys the taste for food. Constant fasting for days together, on many occasions I found, destroys the faculty of palate and desire for carnality. I may say something about the passion "pride". Pride is not so fearful as hatred and malice are. Pride depends almost entirely upon the worldly circumstances. When a man is placed in a high position and earns much money and is thereby honoured and respected by all, he becomes very proud; but when he again loses that position and fails to earn money and is thereby placed in a distressed and ridiculous condition, his pride kisses the ground. I saw even many educated people, as naturally proud they are, to be humbled down while they fail to secure a good post or to shine in their respective professions. Starving pleaders are always humbled, and successful pleaders are abnormally proud everywhere. For pride, contact with a man superior in intellect, in education, in wealth and position, and in physical beauty or in any other respect a man may in this world aspire to, is very helpful. For when a man comes in contact with superior men, his mind naturally droops and becomes humbled. When he is in the company of

the superior men, his pride kisses the ground. But as for the two above-mentioned passions—hatred and malice—there is no artificial remedy for checking them. If anybody by nature is freed from the attack of these two foes, he only is safe. His spiritual development becomes easier for him. His mind as a field, if freed from these two foes by nature, should be called a fertile field for growing the strong will-force.

Constant struggle for checking the passions will gradually grow a strong will-force.

Will-force.

You know that passions, when indulged in, lower down the mind, but their checking develops the mental strength. This is why checking of passions is recommended by all the philosophies and scriptures of the world. When mind is altogether dulled and its spirit is totally damped, the higher truths of the philosophies and scriptures cannot be realised. Besides these, the more the mind becomes dull and its spirit damped, the more the man is wrapped in ignorance, because knowledge is spirit and ignorance is dullness, and knowledge is cheerfulness and ignorance is despondency. So common men cannot understand the necessity of checking the passions. When gratification of passions is pleasure, as they say, checking of them must be painful to them, but without knowing the secret of the efficacy of checking them, they go astray from the real path of real truth. In order to be impressed with the idea that checking of passions is pleasure, a strong will and determination are to be grown in the mind. Besides

these, the spirit of mind is naturally inclined to the search after Truth and to struggle for standing on wisdom, but mind is hindered from acting accordingly by the excitement of the passions. | So knowing the truth passions should be checked in order to remove the hinderances in the way of the mind's progress. Will-power cannot develop in a mind left unbridled for a long period of time.

You need not try to develop the will-power, simply you will have to bridle the mind, Will-power will by itself develop there. The very idea of checking the passions will develop the will-power in the mind. You know that idea does everything. | Mind is not like a piece of stone or wood that you will catch hold of it, It is nothingness. | It can be very very fitly compared with ether to some extent in order to grasp the idea of its characteristics which are identical with those of ether. As ether, with its high refractive power and through its vibratory motion, hurls down heavenly bodies into the grand vacuity, so the mind, with its fluctuating motion, causes to create happiness and misery for the *jivás* of the universe, and hurls them down into the ocean of botherations. | As ether pervades all through the universe, so mind pervades and predominates over all the *jivás*, the creatures of the universe. | It is not a gross thing visible and tangible ; its existence is nowhere seen ; its magnitude cannot be measured ; it does not require a space to exist in ; it is nothingness. | So in Yoga-váshishtá it is said “मनः कल्पितजगत्” *i. e.* creation is an imagination of

the mind. | Hence you can only grasp the idea of the mind, and cannot catch hold of it. You can clearly understand that, without being impressed with the idea of its nature, you cannot bridle it, because unseen and formless things cannot be bridled. A higher idea, when one is imbued with it, checks the mind, and a lower idea excites it. So it is necessary for a man to keep company with the men of higher ideas in order to get higher ideas, and low company is hence forbidden.

You need not be anxious for developing will-power in your mind, because when the mind is checked, and lower ideas are gone the power of will-force will not give you much delight. It is only men of lower ideas who out of curiosity seek for the will-power, which they cannot develop owing to their minds being occupied with lower ideas. | Men of truly spiritual culture do not like it, because they are without any attachment (निष्कामः). They do not like to exhibit their power of will to people who are eager to see it under curiosity. | Those who are always willing to show the power to the public are inferior men. Superior men do not like it at all. They do not show their power when it is not urgently necessary for a man really willing to cultivate his spiritual power. To satisfy one's idle curiosity, they are not at all disposed to exhibit the will-power. They will use it when it will really do some spiritual benefit to some people. The will-power, gained by so much hard labour and pain, cannot be displayed to those who

want only to satisfy their idle curiosity, and do not want to come forward for the purpose of developing it for their truly spiritual benefit. To them this display of will-force will be of no use at all and will not do any benefit of any kind, and besides this they will under-value it. The slander and praise of this sort of people are equally valueless. Such people are naturally bent upon blaming others. They look askance at the spiritual men and see them from a distance, and without coming in close contact with them only criticise them badly from far.

Occultism is of two kinds. One is higher and the other is lower. The former is directed to uplift people from their spiritual degradation, and to intensify the cravings in their minds to seek for the truth of God, and to help them to mould themselves morally and spiritually, to become divinely disposed, to become humble, to become merciful to the dumb lower animals and to abstain from enjoying the illicit pleasures of passions ; and the latter is simply shown to ordinary people to satisfy their idle curiosity as well as to prove themselves (the exhibitors) to be super-human beings in their eyes ; and it does not bring any real benefit to anybody. Ordinary men see and feel it to be mere juggler's play. They will, of course, clap their hands at the performances, but will not be the least inclined to brood over this matter seriously. Neither will they undergo any labour to know how it comes,

nor will they be inclined to cultivate any spiritual power with the help of these performances. It is the nature of superior men to use their valuable power of will for the real spiritual benefit of people. The power of will diminishes, when directed for playful purpose. † So this is why superior men do not use it for such a purpose. Sometimes, very scarcely, they use it for the healing of diseases, both physical and mental.

The effect of will-force for healing diseases depends upon the tenderness of the mind of the patient. Rough minded men are very scarcely healed. The user is required to exert himself very much to cure them. Sometimes his will-force is baffled altogether. † The mind is the subtle form of this physical body. So when a man's mind is rough and obdurate, his body is not naturally liable to be cured of his diseases, and the will-force is baffled just as a sharp-pointed shaft is baffled by a hard rock. † The physical body is the outward manifestation of the mind, so where the mind is rough, the body is rough too ; and as the man of rough appearance generally cannot invoke love and mercy of another, so the rough-minded man cannot invoke love and mercy of anybody. Mind very conspicuously reflects on the face which a superior man can easily read. So a man of rough mind, with his rough face, cannot invoke mercy of superior men. So they cannot enjoy the efficacy of their will-power. A sage or a saint is called a superior man by the authors of the philosophies of the world.

In the same manner, a man of rude and rough mind cannot invoke the mercy of God. His mercy depends upon the nature of the mind of the men. God cannot favour one and disfavour another whimsically. All depend upon the respective nature of their minds. This mercy is a section of His Grand Law, and it is bestowed upon one conditionally. When a man of bad nature resolves with determined will that he will not do any bad work any more, this mercy necessarily, as a section of the law, will deign to be present to him. In reality, there is no mercy of God at all. His law, only when it acts favourably upon a man, he, for want of sufficient discrimination, calls mercy of God. His own determined will, will draw this law, sectional, to act upon him favourably. When His condition is fulfilled, *i. e.* when a man will be perfectly endowed with the determined will, the law will act upon him favourably by itself.

Man expects His mercy unduly and untimely. He should await it patiently till it comes to him by itself. It is so grand that man's feeble power cannot retard its course. Man does not know its secret. His effort and power are too futile to retard it. He vainly looks for its operations too early, without knowing it, as a fact, that it cannot come before its proper time. But people are too much impatient, they want their pleasures ready at hand. Sometimes their impatience gives them greater trouble, and delays the mercy coming in, because mercy depends upon the determined will while

impatience slackens the determination of the will. So a man should not do anything at all for invoking His grace. When it will come he cannot refuse it, owing to its being delayed in coming. He cannot do without accepting it, because his own will is not independent. It always works under that Grand Will. Our own individual will is transformed and remoulded according to the Grand Will's great operations. So you cannot say, "I shall not accept His mercy, or I will invoke His mercy by dint of my own personal effort." When it will deign to be present before you, you will be forced to accept it. When it will not come, you cannot get it even at the cost of your life. If the whole population of the world be gathered together and exert themselves to the utmost degree, they cannot invoke it. But a single poor man without any effort can get it, because the operation of this Grand Will does not depend upon any individual will. The Grand Will operates according to its own will. Nobody understands its mystery. Besides this, the Grand Will that guides this grand universe is so great that man, who is nothing but a small insect in comparison with the grand universe, cannot comprehend it. The world, in which we live, although very big according to our own estimation, is really as small as a point in the great line of the innumerable heavenly bodies, and in this world one individual man is so insignificant that his personal existence cannot be counted for at all. So you can feel how small a man is in comparison with this grand universe, and how insignificant his

will is in comparison with that Grand Will. Man's main duty is to try to trace out, as much as possible, as far as his intellectual exertion permits him to do, the admirable operations of this Grand Law. Of course, very little he will know about it, but a little knowledge of it will make him humble, and will force him to understand how small he is, how insignificant his intellect is, how defective the human merit is to grasp the fundamental principles of that Grand Law.

To feel one's own smallness as well as to realise

Meaning of
Mercy.

His greatness are the ways of
invoking His mercy. You may
misunderstand the true nature

of this Mercy. His mercy does not mean to gift one with sensual pleasures, but it means to gift one with the real peace of mind. A man gifted with objects of sensual pleasures cannot be said to have got His mercy, because this sort of men always lose the good faculties of their minds and hence cannot attain peace. Where pleasurable objects are easily available, mind easily declines to strive for higher truths, and is afflicted with innumerable stray thoughts. Common people fancy that the presence of pleasurable objects makes a mind cheerful, but it is not so. Seeking after pleasures seems to be somewhat productive of cheerfulness, but the reaching of it brings back despondency and cheerlessness to the seeker like mirage in the desert. Until you attain the pleasure it will seem to you as a pleasure from distance ; when you reach it, it will present itself to you as an unpleasant

scene and a painful object. Again when you will turn back from it, it will produce a romance to you and delude you. If you again seek for it and reach it, it will prove to be bitter for you instead of being sweet. Objects are so delusive that they often deceive even the wise in this way. He is a real wise man who can detect the illusion of these objects. The whole of the world is a desert in which these delusive objects play, as mirages, their illusive part. Where even wise men are sometimes deceived, the ignorant must necessarily be so. An intense craving for detecting this delusion will lead a man to detect it. You know that the unseen can be seen, the imperceptible can be perceived, the incomprehensible can be comprehended by dint of the strong and determined will. A dull brain is incapable of grasping higher truths. It is developed by this strong will, and enabled to grasp them. When you will lack in this will, the brain will become dull gradually. So every body should vigorously try to acquire this will, lacking in which he will be degraded much in the ladder of human evolution. I have said before that by the perusal of philosophies and scriptures, and by constant contact with superior men this strong will grows rapidly in the minds of inferior men by virtue of the magnetism they—philosophies, scriptures and superior men—naturally possess. So occult power develops naturally in the mind of a man of controlled thoughts. Without having controlled stray thoughts, nobody can invoke His mercy to develop the occult power, because the fulfilment of the

condition of controlling thoughts is necessary, as a rule, to invoke it. Mind with distracted thoughts is a barren field for growing harvests from the seeds of this mercy, and thoughts when distracted cannot be endowed with the strong determined will.

The grand will of God always acts according to its own process. There is no mercy with God at all. He is bound with His own law. He cannot show mercy to anybody whimsically and favour an individual person so that he may gratify his sensual pleasures. He cannot break His eternal law. A man cannot but be submissive to this law. He cannot do anything against the Perennial Source of Truth. God is not to be moved by any body's humble prayer, or by shedding tears profusely. His law is predominant and exalted. It is better for Him to be called merciless than to be a violator of the law through which He is to guide and preserve this universe. He loves His law more than mercy. Besides this, He, not being a personal entity or being, does not care for mercy. Mercy is cared for by one who loves reputation, who cares for popular criticism and public slander. People are mistaken to think that He cannot be merciless being the Creator and the Preserver of this universe. They do not think that He is not a man-like existence. A man is easily and naturally inclined to love a man, to show mercy to him as well as to despise him and behave cruelly with him. God is beyond all these things. He is *nirguna*, i. e. without attributes. Love and mercy are attributes which are the characteristics

of men but not of God. To love and to show mercy to a man make Him partial. Partiality is the worst attribute which makes a man's position false. People being nervous are always seeking the love and the mercy of God. Neither of the attributes God possesses. They require these two attributes for satisfying themselves only. Actually they do not want God. They want His love and mercy which He does not possess. If He possess love and mercy He must have hatred and cruelty too. So if you expect from Him love and mercy you are bound to accept His hatred and cruelty. The first two attributes—love and mercy—as well as the second ones—hatred and cruelty—must act upon you by turn according to your own *karma*. He cannot display His love and mercy, hatred and cruelty—if He have any,—whimsically. When you invoke His mercy by making Him salutation or uttering hymns in praise of Him, He cannot bestow mercy on you. He will do it when He wills. He is not satisfied with salutation like an ordinary headstrong young officer, nor is He displeased with anybody who does not salute Him. God does not want anybody's salutations or hymns in praise of Him. He is not to be allured with anybody's offering of prayers like men. He is not a weak-minded man that He should be easily moved to satisfy one and to dissatisfy another by accepting the suitable offerings from one and rejecting the unsuitable offerings from another.

The valuable offerings from men are not considered

Efficacy
of
worship.

to be valuable by God at all,
because the materials of these
offerings are created by Him ;

man is not the creator of them. It is a great folly of man that he should like to present offerings before God, without knowing the truth that these offerings are not his own property but God's property. Is it not a mockery to present God with his own things? It is as if a servant, having brought out some palatable things from his master's own stores, places them before him and requests him to take them and prays to him for rewards in return. Men, through ignorance and vanity, want to gain prize from Him by false show, by displaying their worthlessness, and by making the so-called exertions of bringing to Him the things they do not really own. A man who has got nothing in this world to call his own should not try to approach God with the offerings created by Him. A wise, thoughtful and God-intoxicated man, like Hâfez of Shirâj, will smile at a man approaching God with some offerings created by Him, and desiring for rewards in return from God by presenting Him offerings which are not his own property but God's property.

Any idea of presenting Him with any offering degrades the man in the scale of wisdom. Such a man cannot stand on wisdom. He cannot realise the truth that he has been born and brought into human existence with God's materials, and that he

himself is a gifted thing. A man is not in a position to give God anything. Only through folly and ignorance he thinks himself to be a giver, instead of thinking himself to be a gifted one. If he can realise his position fully well, he cannot be imbued with any idea in his mind to give Him any offering created by Himself. Man who is only a binomial combination of atoms, who is incapable of knowing the secret of atomic combinations, who is unable to delve into the mystery of the atomic process, and who is not capable of creating a single atom, should not be so much proud of offering God the presents which are God's property and not his own. Wisdom diminishes when a man approaches Him with any present, because the very idea of offering Him presents is foolish and ludicrous. To do contrary to, or go against the loftiest idea of worshipping Him, degrades him in the ladder of evolution. Here gentlemen, I should mention in the version of Zoroaster, alias, Zoroastura, the prophet of Irân in Persia, "To feel the truth of what is true is itself a silent prayer to Divine Light, and to make an honest and earnest effort to attain that feeling is the act of worship to Him." So to realise His greatness, His exaltation, His grand operation as well as to feel one's own insignificant position and smallness in this world, utter worthlessness of one's own existence, is the highest system of worship. A man who has realised this fact as truth cannot be inclined to worship Him with any sort of presents. He will firmly stand on wisdom, and delight much in God's truth. He

will not go out for plucking beautiful flowers from the plants for worshipping Him. He will simply gaze with the sense of wonder, admiration and devotion at those flowers, and will immerse himself into His greatness and His operations, and this self-absorbing state is called the real act of worship.

It is rather unwise to worship God with flowers and leaves, because you are to pluck them from the plants and trees. To pluck them is to destroy them untimely. They were exhibiting the greatness of God and were the emblems of God's beauty. The impersonal God was smiling through them. They were making you understand how beautiful He is. They are the most beautiful and innocent creation of Him. They proclaim His grand mechanism. What right have you got to destroy them untimely? To preserve His creation, as much as you can, is your duty and not to destroy His creation. "तस्यप्रियकार्यसाधन इति उपासना।" "To do what is pleasant to Him is to worship Him." To destroy His creation is not to please Him. So you should preserve them, instead of hastening their destruction. You should ponder over this idea,—“Who has created these flowers full of beauty and sweet scent? How beautiful He Himself is? How skilful He is?”—and then you will find peace in your heart, and you will get the best prize of peace in your heart by worshipping Him in this way.

Now comes the question of prayer,—whether prayer has any real efficacy. People are naturally disposed to pray to God while they are in dis-

**Efficacy of
Prayer.**

tressed condition—grief-stricken, diseased, endangered and overwhelmed with the loss of friends and relatives. They cry out to God for help, but very scarcely their appeal is responded to. Sometimes the more they cry out, the greater danger befalls them. I do not think, according to my own personal and practical experience, that prayer has any real efficacy. As I have said just now, people are always naturally inclined to pray to God. Had the prayer had any real efficacy, they would not have been distressed and endangered at all. When the Titanic plunged into the Atlantic, the passengers on board the ship necessarily and naturally cried their utmost to God for their lives being saved by Him. No voice from Above came down to rescue them. It is a self-evident fact that they cried out to God for their lives from the core of their heart while the vessel was being buried into the ocean. However disbelievers in the existence of God they might be considered to be, they surely and positively did not hesitate to pray to God, when their dear lives were going to be extinct.

Now comes the question about the omnipresence of God, that where was He when this calamitous event took place, while so many people were staggering and struggling for their lives in such a deplorable

**Omnipresence
of God.**

condition. The prayers of so many people did not reach Him at all. Either the joint prayers of about a thousand people did really fail to invoke His mercy, or He was not sufficiently potent to rescue those distressed people. Any ordinary man, however cruel-minded he might have been, could not have left them out in such a plight, had he been possessed of the power and might to rescue them. He could not have but shed tears for them in their crisis. He could not have stood at a distance from them, with his mind peaceful and calm having overlooked their danger. So how can you say that God is omnipresent as well as merciful; and in this respect you may say that He is more cruel than the ordinary evil-minded men, and to admit the existence of such a cruel God is, no doubt, quite a foolish idea. His omnipresence, omnipotence both should be denied altogether. Either He was absent from the place of occurrence, or He was quite impotent to save their lives, or if you say that He was present there and was powerful enough to save them, He was cruel enough not to listen to their joint prayers in such a critical time. Nobody is naturally disposed to worship a cruel God, but a merciful One. Now it is easily provable, so far as this calamitous event is concerned, that He is cruel instead of being merciful. You may say that these people on board the ship had been predestined to be drowned into the ocean, that they died an unnatural death owing to their respective destinies, that all of them from their respective places with their respective destinies to be drowned had

embarked the ship and eventually they died. I may say here that when God has got no sufficient potency to retard the destinies of those people on board that ship, He cannot be called omnipotent, because His power of showing mercy to people of bad destiny is limited. If he had mercy, those people on board the ship would have deserved His mercy to the utmost degree, but God did not show mercy to them. You will say that the evil-doers do not deserve His mercy, and that only noble-workers deserve it. So it shows clearly that His mercy, if He has got any, depends entirely upon the good works of people who want to receive it. He cannot show mercy whimsically to anybody. He will show it to a man who really deserves it owing to his good *karma*. So you see that His mercy is restricted by the bad *karma* of people upon whom mercy is to be bestowed. Hence it is clearly understood that the law of *karma* is predominant over His mercy, that mercy cannot act upon anybody when His law of *karma* acts in a contrary way. So you see that an evil-doer cannot get His mercy and will suffer the consequence of his own acts according to the law of *karma*. So a man's own *karma* is all in all in this world. If his *karma* is good he does not require to invoke His mercy which will deign to be bestowed upon him automatically of its own accord. So his prayer for mercy is quite useless and fruitless. He Himself being bound by His own Grand Law, He cannot violate His Grand Law by showing mercy

to an evil-doer. So this Grand Law is predominant. Mercy is vainly sought for and prayed for by ignorant people. They will do wrong, and at the same time will pray to Him for His mercy; that cannot be granted. They cannot get mercy. Their wrong deeds are great hinderances in the way to the invocation of His mercy.

But there is a section under the Grand Law which is commonly called mercy by the common people. This section of law says that mercy can be granted and is granted to a man conditionally, as aforesaid. What is meant by "granted conditionally?" It means this—when a man will continue committing sin, and will pray to Him for mercy, it cannot be and is not granted to him. When he having done any wrong deed will resolve not to do it again and will struggle to grow a strong determined will in his mind not to commit the sin again, mercy can be granted and is granted to him on condition that he should cease to do wrong from then. So you see that this strong determined will not to commit sin again will draw His mercy. So this determined will places itself under the law of mercy. When a man really lacks in such a will, this mercy cannot be bestowed upon him. Thus His mercy is not granted to any body for nothing. This determined will is the real means of invoking the mercy of God, and thus mercy is bound by law. When the law acts favourably upon a man, according to his good will and work, it is called mercy, and when it acts unfavourably owing

to the adverse condition, it is called cruelty or indifference. Hence to deserve His mercy, this condition of doing good work should be fulfilled. When it remains unfulfilled, mercy cannot be and is not granted. So law and condition are all in all. There is no mercy practically with God. When this condition is fulfilled and law is abode by, there is no necessity of struggling for invoking His mercy by way of prayer. So in the version of Zoroaster, the prophet of Irân in Persia, I should again say, "To feel the truth of what is true is itself a silent prayer to Divine Light (Law), and to make an honest and earnest effort to attain that feeling is the act of worship to Him."

Here the most vital question should be raised ;—

The Grand Law
and
Its Giver.

whether the Grand Law and its
Giver are one and the same.

As aforesaid this Grand Law is an Unwritten Law as said by the Greek philosopher, Socrates. A king's law requires a writer, a giver and an administrator, but this Unwritten Law requires nothing. It is a self-working, self-moving, self-created and self-existing Law. It does not require a giver to be administered. The very word "giver" gives us the idea of a personal embodiment and existence. But God, the Grand Law-Giver of the universe, is not a personal embodiment. He and His Law are one and the same. An all-pervading force or spirit as He is, He need not create any other Law than Himself to guide and preserve this universe. Why is it so? Why does the king of a country require

to frame laws and God does not? Because a king sits in one place and his law works throughout his kingdom, but God is not confined to a particular place; unlike the king, He is present everywhere like the sky. He pervades all through the universe and through every atom of the universe. He sees every thing, so He does not require the evidence of witnesses to try a case. Thus Law is not required by Him to guide the universe. He Himself is the Law. If a king can see with his own eyes a culprit committing a sin, he does not require witnesses to give evidence for trying that case. A king himself being created by God is a limited being, and hence cannot but depend upon certain laws, lawyers, and law administrators to govern his kingdom. But God being uncreated, self-existent, and all-powerful, is not dependent upon any person or thing. His Law is not separate from Him. He Himself is the Law. The same Universal Spirit which is called God guides and preserves this universe as a Law. Any attempt to frame laws makes Him impotent. Only men being of limited power make attempts for every thing. But God being omnipotent, attempts are not required to be made by Him. So Socrates says that His laws are not written ones, and He does not like nor try to write them. Thus the Unwritten Law of the universe is nothing but God Himself; the very idea of His being a personal embodiment is false. This Grand Law and He both are co-existent. Men with ordinary brain cannot comprehend this lofty idea

of His being an impersonal God. So you see that His Grand Law cannot be moved by ordinary prayers of human beings. To move Him is to move His Grand Law ; so prayers are, in essence, futile.

But one thing I should mention here ; although the joint prayers of the passengers on board the Titanic failed to invoke His mercy yet there is some efficacy in prayers. God did not violate His Law in saving those passengers. There is no mercy predominant over the Law, i.e. mercy cannot be shown where Law is to be violated. Even in the country-law there is no mercy at all when law is to be violated. Law should be restored and put in order, because law is established for the whole population of a country while mercy is for a particular individual. When a man constantly prays to God during the time of worshipping Him for devotional purposes, a strong pure will is grown in him, which will purify his mind. Why does mind become impure ? When a man lacks in will, his mind becomes impure. How can mind become pure ? When a man is endowed with a strong and pure will for self-development, his mind becomes pure. | Now you will clearly understand that prayers have some efficacy in the shape of purifying the mind, although they cannot alter destinies of men and move the Grand Law to be violated. Hence for the purpose of purification of mind, prayers are necessary and effectual. | But for a man who has purified his mind already by some other means of culture, prayers to God are not necessary. Now purification of mind

really means to rid the mind from desires of any kind. A true devotee, whose mind has become totally purified, does not desire for anything in the present life as well as in the next existence. So long a man cherishes desires in his heart for gaining something, his mind cannot be called purified. When all the desires are rooted out from the mind of a person, that mind is purified. A purified mind can neither want anything nor lament for the same when not ~~gained~~. Hence you see that for the purpose of purifying one's mind, prayers are necessary. In one word, purification of mind is the same as desirelessness and that is salvation. 1812/5

A man with pure mind does not blame God for his being deprived of His mercy, because such a man understands well the secret of His Law and will not find any distinction between the Law and the mercy. He will rather like to be a law-abiding subject of God than be bothering Him for His mercy. When Law is understood well by a man his joy knows no bound ; when its secret remains unknown, the ordinary man blames Him for nothing. Men of impure mind do not know even what their real wants are, what they really desire for, what will actually suit them. Sometime they want this thing, sometime that thing ; now they want this, and before obtaining it from God they alter their mind and want that ; and when God will deign to give them anything according to their former desire they will change their mind later on and will want to have another thing according to their latter desire. For this reason, the Giver being foresighted, does not

deign to give anything to those who have not settled their minds properly. Men of purified mind get everything from Him, while men of impure mind do get nothing. The former want nothing actually, because the purification of mind means desirelessness; they desire nothing, while the later want innumerable distracted things and do not get anything. They do not deserve anything, because they do not know at all what they really want. They are bothered by their own impure mind for nothing. A man of impure mind blames God and man, his friends and acquaintances for nothing, but when his mind becomes pure everything is suitable to him and every person becomes agreeable to him. God also becomes merciful to him. He will have no spirit of complaint against God and man; he will not go against the Eternal Law. The spirit of complaint is a production of the impure mind and is the root of all botherations, which make people quite uneasy. When a man is fully disposed to pray to God, his mind becomes concentrated at least for the time being.

✓ The concentration of mind is a production of the purification of the mind. You may ask here what makes a mind pure and what makes it impure. The worldly ideas; the worldly thoughts and desires, the worldly botherations when accommodated in the mind, makes it impure; but when it is freed from these things and is accommodated with divine idea and divine thoughts, it becomes pure. | When a man prays to God, he becomes divinely disposed, impressed with divine ideas, and his mind is accommodated

with divine thoughts. So his mind becomes pure. During the time of praying to God when it is very much earnest, the devotee's mind becomes one-pointed and has no time to think of any worldly business ; hence he gets peace. The practical man in this path will practically admit it that after getting up from the seat of prayer he feels much peace, and if he be not sufficiently wise, he will fancy that his prayer to God has been properly responded to ; otherwise he would not have felt so much peace. ✓ But a wise devotee will realise the truth that his peace is nothing but the production of his own mind purified by constant prayers to God. Sometimes this purified mind produces some thought-forms to answer to its questions most briefly, and to help the devotee in a substantial way in the shape of administering justice to him when in distressed and endangered condition.

Nobody can escape the Grand Law. Mercy is a secondary condition under this Law and granted conditionally, *i. e.* on condition that a man who desires mercy of God should purify his mind ; and with an impure mind nobody can understand the secret of this Law and mercy. His mind, when purified, will delight in the Grand Law, instead of trying to invoke the mercy of God, knowing that the Law is the most lovable thing for him while mercy is not. To violate His Law is to violate Himself ; because He and the Law are one and the same.

So you see that when a devotee prays for prayer's sake, he will get His mercy in the shape of purification

of mind, because this also is a subsection of that Grand Law that a man will purify his mind by prayers. God does not care for man's prayers, but man should pray for his own benefit in the shape of purification of mind. ✓ Here you may ask again what benefit was derived by the passengers on board the ship Titanic by their earnest prayers at the time of their being drowned into the Atlantic ocean. Although their motives of prayers were to save their respective beloved lives and not to purify their minds, yet they became, for the time being in their last hour of life, divinely disposed, and this divine disposition was very soothing to their respective hearts at the time of their death. You know, as afore-said, that it is a horrible thing to lose faith in God. So it is more horrible a thing for a man to die an unbeliever's death; because, as in the Gitâ, according to the tendency of his mind at the time of death, a man is bound by the Grand Law to secure his existence in the next turn. An unbeliever in the existence of God, owing to his godless nature, must be born again in a godless family in a country where people are generally unbelievers in the existence of God. In the same way a theist must be born again in a theistic family, in a country where people are naturally divinely disposed. In this way, a man, who has died a believer's death, will rise up in the ladder of his evolution in his next existence. So the passengers on board the Titanic, although failed to receive any help from God to save their dear lives, will cut good figures in their next existences, as they

had become believers in the existence of God just at ✓ the time of their being drowned. Thus it clearly shows that by dint of prayers a man gains nothing except the purification of his mind. He cannot gain any desirable object by prayers, nor can he avoid misery and danger by them. Speaking in the material sense, he gains nothing altogether, but speaking in the spiritual sense he gets something in the shape of the purification of his mind.

I should say here something about thought-forms.

Thought-form. You know that mind when made one-pointed and spiritually disposed, produces thought-forms and these are the wonderful phenomena of the same mind. Mental phenomena are more wonderful than the material ; ✓ because mind is the subtle state of matter. As I have said before the subtle are more powerful than the gross. As the modern science is producing many material phenomena which surprise the world, out of the systematical combination and skilful dissolution of matters, so mind, the subtle state of matter, when properly cultivated by the occult-scientists whose skill is unknown now-a-days to most people of this world, as they are now naturally disposed to enjoy the material pleasures, produces thought-forms as mental phenomena which sometimes having become materialised talk like persons and instruct the devotee in such a way that he finds his objects ready before him.

There are many stories current in our country that such and such a devotee has seen a god or goddess,

and has been instructed directly and personally by that god or goddess. So you see that these stories are not altogether false everywhere, because a god or goddess thus seen by the devotee is nothing but the thought-form produced from his own mind by his own spiritual cultivation. This production of the thought-form is not supernatural at all, although commonly believed to be supernatural by people. The reason is that the power of spiritual cultivation remains latent in a man until he develops it in a way shown to him by a proper occult scientist as his spiritual guide, in whom some how he has got his firm faith, because without it nothing can be achieved substantially.

✓ Faith is the foundation of the building of the spiritual life, without which it cannot last for a long time.

Faith and Guru. Moulding of the spiritual life depends entirely upon faith as its basis. If a man who wants to lead a spiritual life loses his faith in his guide, he will lose at once his energy to labour for the spiritual cultivation. You may ask here if a man believes in a mad man what will become of his fate. You know that where there is a will, there is a way. God is really your guide. A *Guru* as a man is merely a medium to show you the way to the realisation of God's truth. A *Guru* should not be placed in the position of God Himself. Now when a man is truly endowed with the determined will to realise God's truth, he cannot be led astray

from the way which will lead him to the realisation of His truth. This is eternal law that such a seeker after His truth will not be ruined under any circumstances and cannot be misguided by God Himself to believe in a mad man, *i. e.* the seeker after Truth will not be naturally disposed to believe in a mad man. He will be saved by his own will directly, and by God indirectly.

In our religion somewhere it is mentioned that *Guru* and Brahma are one and the same. This idea has been given only for the devotional purpose ; but it cannot be universally accepted when judged from the truly spiritual point of view. When a *Guru* is placed in the position of God by his disciple, he, the disciple, will surely be led astray from the path of truth. Because a man, however great he may be in the eyes of his disciples, is truly insignificant in comparison with the Grand Upholder of this universe. Besides this, when a *Guru* as a person is placed in God's position, the disciple will necessarily be endowed with the idea of a personal God, the existence of which has been denied by all the philosophers of all the religions of the world. | So you see that the disciple, who for devotional purpose places his *Guru* in the position of God, will go astray from the path of truth in the long run. I know well that I have just displeased many bigoted devotees with this remark. But for the sake of truth I must reveal everything I have realised through my own personal experience. I know | bigotry is ignorance and is a great hinderance to the

way of attaining God's truth. Bigotry and sectarianism are the two killers of true religion ; they are the most formidable foes in the way of developing the truly spiritual culture.

Now comes another important question about Purusha-

Purushakara
and
Destiny.

kâra and destiny. Purushakâra means personal effort, and destiny is the unseen result of the action done by one in his past existences. Purushakâra is the present exertion for action to develop one's own evolution. There is very little difference between Purushakâra and destiny. The difference is only of time when they are undertaken and not of condition ; both of them are worked out by a man himself, one is done only in the present and the other in the past ; both are his own personal exertions done either in the present or in the past. Destiny is also Purushakâra worked out by a man in the past. Both of them come under the Grand Law of *Karma* ; both are the law-abiding subjects of *Karma*, i. e. they cannot escape the law of *Karma*.

If the past actions are stronger and mightier than those of the present, destiny becomes predominant, but if they are weaker, the present efforts become predominant. So each is counterpoised by the other. A man with a bad destiny has to struggle much in the present. But in spite of all his efforts and exertions, strugglings and strivings, he cannot succeed in his undertakings with his bad destiny. Purushakâra

when stronger than destiny, can retard the latter, but when destiny is stronger, Purushakâra cannot do anything to retard it. This is why people repeatedly fail in their efforts and attempts. However bad a man's destiny may be, he should strive his utmost to retard it, because he does not know certainly whether his destiny is bad or good, whether it is stronger or weaker than the Purushakâra. He should continue struggling and striving throughout his life for the progress of his "self," without caring at all for his bad destiny. A man should not sit idle and dull thinking of his bad destiny. If a man depends upon his own destiny and does nothing he will continue suffering till his end. If he continue struggling and striving to retard his bad destiny, he may continue suffering also when his destiny is stronger. In this condition although he cannot achieve success in the present life and however unsuccessful his present effort may be owing to his bad destiny, he will surely succeed in his next existence. Even the least exertion for progress cannot prove fruitless. | The law of *Karma* is so deeply and permanently established that the least exertion is not lost, and will not fail to produce its definite effect. So present struggling for progress, however unsuccessful it may be in the present, will give you fruit in the next existence. Dullness is very bad. It is the root of all evils. It dissuades men from their way of progress. So try your utmost to remove the dullness of the mind and try to secure activity. Active life, however unsuccessful it may be, is very peaceful.

Dullness brings misery upon man, activity brings prosperity for him. Dullness causes the mind to accommodate distracted thoughts, while activity fills up the mind with one-pointed thoughts which push a man forward to rise up in the ladder of his evolution. ✓ Thus you see that Purushakâra is necessary for a man whether his destiny is good or bad.

In the Gitâ you will find that a man should exert himself without any hope for fruit.

कर्माण्ये वाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्वकर्मणि ॥ 47. 2. Gitâ.

So go on and on, strive more and more, proceed further and further without looking back and thinking of your destiny. ✓ It is the extreme weakness of a man's mind to ponder over his bad destiny and hence to yield himself to despondency and cheerlessness. A man is born here to try his utmost to work out his progress in life and his salvation in the long run. The true nature of his mind and its spirit when judged properly, you see, are ordained for activity and not for moroseness. So a man should properly exert his nature gifted by God and should rest himself in motion. To become a law-abiding subject of nature is our main duty of life. When a man's nature is to work, so our duty is to work and not to be without it. The more a man will think himself unfit for work, the more ✓ his capacity for work will diminish ; the more he will rely upon himself, the more his capacity for work will develop.

✓ When a man will began to work he must not compare himself with others, whether he is equal to, lower or higher than others. If he goes on comparing himself with others, he will necessarily become dull. His activity will diminish. He should not lend his ears to anybody's remarks which will dull his spirit, because generally men are bent upon blaming others. They are naturally disposed to remark badly against other persons. Hence a man should devote himself to his work with his mind one-pointed and with his aim fixed. In this world whoever lends his ears to the public criticism becomes unsuccessful. A man is really happy when he does not care for the public criticism. Zeal for work is barred by cares for this criticism. The more a man will become resolute not to care for this criticism, the greater capacity will develop in him for work ; the more he will be inclined to listen to this criticism, the more he will become dull in spirit for work. The great saints and sages of the world never cared for such criticism. They simply devoted themselves for self-culture, mental and intellectual cultivation, without caring for what the people say against or on behalf of them. Neither they had become elated with the songs of praise, nor had they been aggrieved by slanders. ✓ Only weak-minded people are disposed to value the slander and the praise of the public, but to the superior men they are equally valueless. Those great men did not mind much even for their success and failure. They simply went on and on without thinking of their success, valuing it

equally to failure. Such men tried to grow a strong determination in their minds to enable themselves for great works ; when the works were done, they never looked back to what the people said against or on behalf of them. The caring for the public criticism really dulls the spirit for work. The inferior men are only capable of criticising men, sometimes badly and sometimes nobly, which are of no value to the superior men. In this world everything is unfixed, unsettled and uncertain to men ; so they should not waver under any circumstances at any rate from the work.

What I have just said about Purushakâra is for the common people. They should, of course, always devote themselves to work, otherwise they will get spoiled, their minds will be accommodated with stray thoughts and occupied with the worldly botherations. They cannot sit calm and quiet without any kind of work. They cannot do without work. Their nature is not so, because their minds are not bridled and thoughts are not controlled.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते । 14. 5. Gita.

A man with his mind unbridled and thoughts uncontrolled cannot sit calm and quiet. If he does so he will be spoiled, because he will merely think of worldly botherations. So he should devote himself to noble work. On the other hand, people of bridled mind and controlled thoughts need not do any work.

As I have said before, where there is no desire there can be no work.

यस्यात्मरतिरेव स्यादात्मदमनश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते । 17. 3. Gita.

Gita

So men of controlled thoughts need not undertake to do any *karma*.

Purushakâra and destiny, about which I have spoken so much, are most important subjects only for the common men who cannot do without any work, whose nature is such that they cannot sit calm and quiet without any work. 'But superior men, who are of controlled thoughts and without desires, having stood firm on wisdom, can understand the secret of Purushakâra and destiny and try to reject them altogether. When men stand below in the ladder of evolution, they are bound to struggle for Purushakâra and destiny, for they are quite dependent on them, like the pupils of lower classes who entirely depend upon the teachers ; but when they rise up in the ladder of evolution, they become independent of them, like the higher-class students who do not depend upon teachers, where they find that Purushakâra is nothing and destiny is also the same. When a man will practically realise the truth and reach to the secret of Purushakâra and destiny, he will understand that Purushakâra is nothing, but to do it in the beginning of life is required in order to undo it in the end ; Purushakâra is needed in order to undo the same Purushakâra. Unless a man under-

takes any Purushakâra, he cannot practically realise that Purushakâra is nothing.

न कर्मणामनारम्भाच्चैर्कर्मैः पुरुषोऽनुते ।

न च कृत्वाऽसमादेव सिद्धिं समधिगच्छति । 4. 3. Gita.

If he in the beginning of his life sits calm and quiet and does nothing, in the end he may repent of the inaction, thinking within himself, "I would not have been practically lost to the world had I undertaken active work like others." But a great man like Jara Bharata, a born sage realising practically that Purushakâra is nothing, remained calm and quiet, deaf and mute since his birth, because he had stood firm on wisdom since his birth and his salvation had been already worked out in his past existence. He was born without any desire for the worldly pleasures, and he spent his life quite in-active; he had simply stood on wisdom. But an ordinary worldly man who cherishes a good many desires for worldly pleasures in his heart and has no wisdom at all, if he remains inactive, will not get peace. He will for nothing idle away his time and will become spoiled. A man without wisdom cannot attain peace. His inactivity will make him restless in his mind and will get him spoiled. For men of wisdom, there is no work, because they have controlled their minds and thoughts and annihilated their desires, and they esteem pain and pleasure, misery and happiness to be of equal value. So long a man craves for happiness he must undertake activity, i. e. Purushakâra, for attaining that happiness.

A man cannot sit idle peacefully unless he has conquered his passions. His uncontrolled passions must move him to work. He will be forced to work, good or bad according to his own nature. His very nature will goad him to work. There is no rest for him. There is rest where passions are subdued. If a man resolves not to work, his resolution will kiss the ground, because

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्व्वशः ।

अहङ्कारविमूढात्मा कर्त्ताहमिति मन्यते । 27. 3. Gita.

So if a man without wisdom follows the foot-prints of the men of wisdom in respect of his inactivity, he will get spoiled. First annihilate your desires and passions and then you should become inactive. With your desires and passions unchecked and uncontrolled you cannot keep yourself aloof from work. You will be forced by your nature, *i. e.* by the nature of the excitement of the passions. Simply your wish to sit inactive will not do anything. You must undertake great efforts to check the passions and desires. Then your own nature for activity will be subdued and you will be at rest and your thoughts will be stilled. They will no more pinch you to work, because their nature is subdued. The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. A peaceful mind, *i. e.* a mind endowed with *Satya-Gunam* (Rhythm) can only make a man still and inactive, but a mind with *Rajah-Gunam* (activity)

can only make a man restless and will not allow him to sit inactive and will force him to work. It is not the question at all with a man whether he should work or not. If he is of *Rajah-Gunam* he will be forced to work by his *Rajoguni* nature, and if he is a man of *Satya-Gunam* he will sit calm and quiet.* So you see that you cannot escape your labour for undertaking Purushakâra, i. e. personal effort, to annihilate your desires and passions in the beginning in order to attain a stage in the long run in which your nature will not force you to work, when your nature will be modified, being endowed with desirelessness and passionlessness which are the means for working out your own salvation.

Now a question may be raised here, — Whether destiny can act, whether a man named "A" in his present existence should be inflicted punishment or awarded prize for what he had done in his previous existence while he was named "B". When a man becomes transformed physically, mentally and intellectually into his present existence what is the use of punishing or rewarding him for his doings in his previous existence? The solution of this problem is that a man's entity is not of his physical body alone, but it consists of his body, mind, *buddhi*, and soul. Body, mind, and *buddhi* can become transformed, but the soul, the real essence, does not get transformed. I have already said that the soul, owing to its having

* Vide, Self-Realisation.—pp. 37-43.

dwelt^v in this body for a long time, becomes slave to the bodily nature, becomes subjected to the mental and *buddhic* nature too. The soul, being bound by the unwritten law of Nature cannot leave behind it its nature. Nature cannot be discarded unless desirelessness is thoroughly practised. The soul (individual) is the fragment of the Universal Soul. This fragment being subjected to the bodily, mental and *buddhic* nature becomes *jivâtma*—individual soul—and this *jivâtma* owing to its having failed to discard its nature becomes liable to the punishment or is honoured with the prize according to its nature incurred in its previous existence. Body itself has no sensation. The amount of sufferance depends upon the amount of sensation. Sensation of the body is caused by the *jivâtma*. Unless animated with the *jivâtma* the body cannot feel sensation, and this sensation varies according to the different nature of the *jivâtma*. ✓ A slight insult is unbearable to an aristocrat man, while a low-born one does not care for a great insult. An aristocrat cannot walk a mile on foot and feels much troubled for it, while a poor man walks 20 miles comfortably and cheerfully. So enjoyment and sufferance depend upon the nature of *jivâtma* acquired in the previous existence. Now, gentlemen, you have clearly understood how the destiny acts upon man. As I have already said, the destiny is nothing but the previous *karma* done by a man. According to the nature of *karma*, a man's nature—bodily, mental and *buddhic*—is to be built up. So destiny—the *karma* done in the previous existence

—does not fail to build up a man's nature in the present existence; because the law of *karma* cannot cease to work until a man discards the craving for his own existence in the present as well as his renewed existence in the future. In one word it can be said that according to the nature of *karma* a man's nature is built up. Being subjected to this nature an individual soul apparently seems to be built up when it is called *jivâtma* and the same nature only suffers agony and enjoys happiness.*

Purushakara
and
Resignation.

Then comes the questions about Purushakâra and resignation (निर्भरता) । I have demonstrated above that Purushakârai s nothing and is required

to undo the Purushakâra, i. e. to realise practically that Purushakâra has no value at all. Man's success and failure both depend upon God's will entirely. Man is not independent at all. He is a mere puppet to the Grand Law. To depend upon Him is the greatest personal effort. Man cannot do without resigning himself to the will of God. His will is predominant. Man is able to achieve success when His will grants him the same, and he fails when it does not work favourably for him. When a man achieves success through the force of His will, he, owing to his own folly, becomes proud of his success and calls it to be his personal effort. When a man being guided by His will comes forward to do anything and succeeds in his undertakings, he calls this success Purushakâra,

* Vide, Self-Realisation.—pp. 209-211.

having forgotten the greatness of His will which works at the bottom of his success and brings it about. When he fails, when His will acts unfavourably to him, he calls this failure his destiny and becomes morose at the result of his bad destiny. But a wise man, whether he will succeed or fail, will not become proud of his success nor will he lament his failure, realising practically the truth that His will is predominant, and he himself is guided by His will, as a doll in the hands of puppet-players. Man's own will is so limited, defective and imperfect that it cannot achieve success for him unless animated by God's will. Only when His animation is imparted to a man, he can work and succeed. Unless he receives divine animation, he cannot undertake to do any great work. All great men who had done great work in the world admitted it as a truth that their success was the result of the animation of God. Even they did not believe in the success in their great work just before its commencement. When they undertook their great work, they entirely resigned themselves to the grand will of God. They entirely depended upon His will as a law, and this law is called mercy by ordinary ignorant people. Every great man, who chalked out his career abnormally in this world, called himself peculiarly fortunate for his wonderful success; because he knew well that he had no power lying in his hand to do such a great work. So when he had achieved success, he did not become proud of it, and became humble instead to God, and necessarily became

endowed with the aforesaid three senses of wonder, admiration and devotion. The more devotedly a man will resign himself to God's will, the greater peace he will feel in his mind, because severe struggling for one's own personal effort, i. e. Purushakâra, makes him peaceless and supportless. A man cannot secure perfect peace by depending upon his own personal effort. ✓ Perfect peace is there where sole resignation to Him exists. He is the greatest support, He is the greatest help and rest. Man really strays away from the path of virtue, when he is not inclined to resign himself to His will, and when he does not seek His protection. To take refuge in Him is the greatest success, the greatest personal effort. ✓ It is a horrible thing to lose faith in His greatness,—omnipotence, omnipresence and omniscience—and a man is practically lost to this world when he has lost his faith in Him.

There are many in this world naturally more inclined to depend upon His mercy than to exert themselves for the active work, with the hope that they should derive a greater benefit by it than by personal effort. But it is far from being true. ✓ A man lazily spending his time cannot aspire after any higher goal. He must first realise the real truth about the resignation to Him and Purushakâra. When he will fully and practically realise that to resign himself to Him is the greatest personal effort, he may rid himself of the labour; otherwise he will be the loser in reality and will be wrapped in inertia (तमोगुणः). I have said before

that a man is merely a puppet to the Grand Law. He has no Purushakâra. His zeal for Purushakâra, energy for work, all are divine properties; nothing is his own. The clear conclusion is that a man of *rajo-gunah* (activity) will achieve the same success by constantly striving and struggling, forgetting that he is a mere puppet, as the man of *satya-gunah* (Rhythm) will attain by realising the truths of Purushakâra and resignation. Truly speaking, the man will get the same amount of benefit from God by his own exertion as well as by his resignation. Do not think that having depended upon His mercy you will get more than you will do by your own exertion. ✓ You cannot get, in any way, more than you are destined to have, either by Purushakâra or by resignation. So here again comes the question of destiny and Purushakâra. The amount of benefit achieved by you from Him, either through Purushakâra or through resignation, will be of equal value. Neither by your Purushakâra nor by your resignation, you will be able to retard His will and violate His Grand Law. Only what is allotted to you, you will gain, and you are bound to work within that divine allotment. Outside the boundary of that divine allotment, you cannot secure a field for your work. Thus your work, your effort and success, all are limited. Your field and jurisdiction for work is limited. You cannot go beyond that limit. If you exert to do so, you cannot aspire after the achievement of any success. ✓ Yet as you do not know that limit, you should continue Purushakâra till you

will be tired of it when you will necessarily resign yourself to His will. Without doing Purushakâra you cannot practically resign yourself to Him, because you will be inclined to seek again for your effort. This is why the utmost effort is necessary, otherwise you will not practically learn to resign yourself to His will and to depend upon His Law. So long you are not tired of your Purushakâra entirely, your hidden nature will not allow you to depend upon Him, practically and solely. This is why Purushakâra is needed in the beginning, so that resignation may come in the end.

Resignation is not mere idleness. It is the attainment of real truth. Man cannot do anything without resigning himself to His will, and unless a man is tired of Purushakâra, he cannot practically understand that he cannot but resign himself to His will; and hence he will realise His truth. By mere Purushakâra nobody can realise God's truth; resignation is the broad way to that Grand Truth. Purushakâra is needed in the beginning to realise practically that it is nothing, and that resignation is the ultimate way to attain peace and truth. Without resignation no real truth is to be attained. Only a practical man in this path is in a position to enjoy this peace. So long a man will continue exerting himself he is under severe struggling. During the period of that struggling he cannot feel real peace; but when he will be tired of his exertions entirely, he will pass beyond the state of struggling, and ultimately attain divine peace and rest by having solely resigned himself to His will. Thus you see

resignation is the ultimate result to be attained by adopting Purushakara in the beginning and it leads to perfect peace and truth.

Gentlemen, people often ask—"What relationship exists between God and man."

Relation of God
and Man.

Buddhistic and Táoestic philosophers did not mention the word "God" in the whole of their philosophical discussions. They called the Grand Essence which upholds and preserves this grand universe the Universal Consciousness which is called God or in the higher sense Brahma, by the Hindu *Rishis*. All the Hindu philosophies declare that God or Brahma is निष्क्रियः, inactive and निलिप्तः, unattached. Now you may ask, gentlemen, as many a man asks, how men can bear relationship with God Who Himself remains inactive and indifferent to the actions of men; and besides this the idea of admitting the existence of such a God is nothing but foolish, and the attempt for worshipping, praying to and contemplating upon Him is also futile. So people get puzzled in solving this difficult problem. I shall now offer some solutions of this problem to you by which, I hope, you will be convinced to a great extent of the underlying truth.

The difficulty of the solution of this problem lies in one great error. The ordinary men, amongst the Hindus, get a false idea about the existence of God even from their boyhood. ✓ Their idea is that God is a personal entity, like one of them, living in a very good

style anywhere either in this world or in heaven. They are taught by their *Gurus* or priests that God is living a married life and enjoying the highest standard of nuptial love in *Goloka* (गोलकः) as Vishnu and Lakshmi, or as Siva and Durga in *Kaila'sa*. Depending upon this mythological statement, and believing very firmly in the mythological stories, they go astray from the path of truth, and fail to realise the true existence of God in its true aspect. ¶ They can never realise God's all-pervading existence all through this grand universe. Their idea about the existence of God is so defective and erroneous that they will never follow the instruction of a wise man, who will try to make them understand the purport of some stanzas of the *Gita* which prove that God is not a personal entity but an All-pervading Essence. The ordinary men see this universe continually, but cannot brood over the grand idea that this grand universe cannot be made by any personal entity. But a philosopher or a free-thinker sees this universe and begins to brood over the grand mechanism of this grand universe. He sees this universe and immerses himself in the greatness of its builder. By constantly absorbing himself in the greatness of the Creator, he opens his inner vision through which he sees this universe in a way quite different from that of an ordinary man. He sees the whole grand universe as the grand body of a Grand Essence, and all these innumerable heavenly bodies as the different limbs of that grand body in which live innumerable living creatures, just like a human

body which contains innumerable cells and worms in it.

You know, gentlemen, that my body is full of cells and worms, and their number is uncountable; each of the worms has got within itself its own separate consciousness. Each worm has got its own separate home in a cell in which it lives with its wife and children comfortably. It earns and prepares its food, enjoys its nuptial love and worldly pleasures there. Sometimes it quarrels with its neighbours in order to secure its own hold on its own cell. Sometimes it attacks or is attacked by its fellow creatures. It gets everything it requires for its maintenance or existence from my body without knowing at all from where comes its supply. It requires five elements for its nourishment, *viz.* food, water, heat, etc. and space; all these, even its consciousness, it derives from me; yet it does not know wherefrom these elements come, or from whom it has got its consciousness. It cannot measure the length and breadth of my body, in which it lives. Now you see that these innumerable worms living in my body get all sorts of nourishment from me, because if I take food, drink water and breathe air, they can get their food to eat, water to drink and air to breathe. If I keep fasting, they will be deprived of their food. When I shall die and my body will be burnt down, they will perish. When I shall lose my consciousness at death, they too will lose their own consciousness, although their consciousness is quite separate from that of mine. Their existences entirely depend upon my

own existence; their consciousness depends upon the retaining of my own consciousness. Although these innumerable worms live in my body and depend entirely upon my existence, yet they do not know who helps to retain their existences, and do not know me at all; I am also indifferent to their actions and careers and remain inactive indirectly in their daily occupations. ¶ So men, being comparatively somewhat bigger worms than these innumerable worms of my body, live in this world which is nothing but a very small portion of this grand universe, the grand body of God, the Grand Essence. Men, like these innumerable worms of my body, get their nourishment from God, the Grand Essence. They get their individual consciousness from God, the Universal Consciousness. Their very existence depends upon the existence of God; yet they do not know Him. Now, gentlemen, you may easily compare the relationship between the innumerable worms of my body and me with the relation which exists between men and God. The innumerable worms are too small to measure the length and breadth of my body; my body is too big to be measured by them, and their brains are too small to comprehend the vastness of my body. ¶ So men are too small to imagine the bigness of this universe, and their brains are too small to comprehend the greatness of God Whose grand body this grand universe is. ¶ Man cannot in any way imagine the existence of God, because He is beyond imagination. Man's intellect, however sharp it is considered to be

by his fellow-creatures, cannot reach Him, because He is beyond human intellect. ✓ Man's physical body is made up of things; his mind—collection of ideas—and his *buddhi*—collection of experiences,—are all gathered from the things, while God, the Grand Essence, is beyond every thing that has any size, magnitude and shape. He is inconceivable and cannot be compared with anything which you can call a thing. He contains every thing but nothing can contain Him. A thing is bound by time and space while God is independent of time and space. So He is called *nirlipta*, unattached to things.

Now comes another important question here in connection with the question of relationship between God and man. Many a man asks as to who is responsible for the *karmas* of the *jivas*. I have said before that the *jivas*, the individualised entities, are mere puppets tied up with a rope in the hands of God. So you see that *jivas* cannot be held responsible for any *karma* done by them. In the *Gitâ* you will find,

Responsibility
for
Karma.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन ! तिष्ठति ।

घामयन्, सर्वभूतानि यन्मायुदानी मायया । 61. 18. *Gitâ*.

“Oh Arjuna, Iswara (God) dwells in the hearts of all creatures and revolves them like one mounted on a wheel through His illusive power.” So you see, gentlemen, that this stanza which is believed to have come out of the lips of God incarnate, supports the

theory of irresponsibility of *karmas* done by *jivas*. Elsewhere you will also find in the same *Gîtâ* :—

प्रकृतेः क्रियमानाणि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27. 3. *Gîtâ*.

✓ "All the *karmas* are being done by the attributes of the nature. Man being deluded with egotism thinks himself the doer."

So you see that all the *karmas* are being done by nature and not by men. If the theory supported by these two stanzas of the *Gîtâ* is accepted, men cannot be held responsible for whatever *karmas* they do in this world. What they do are being really done by God Himself, i.e. God is getting all the *karmas* done by the *jivas*. So, no responsibility for the *karmas* of the *jivas* can rest with them. It is mere ignorance and vanity through which men take up the responsibility of their *karmas* upon their own shoulders. God only is responsible for the *karmas* of the *jivas*, because it is He Who manifests Himself in the *jivas*. He is the stimulator of all the *karmas* done by the *jivas*. In another stanza of the *Gîtâ* you will find that *jivas* do not do any *karma* of their own accord. They are forced by nature to do the *karmas*. So says the *Gîtâ*,

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वं प्रकृतिजैर्गुणैः ॥ 5. 3. *Gîtâ*.

✓ "Nobody can remain inactive for a moment. Man becomes benumbed and is compelled to do *karma* by the attributes created out of nature."

So men cannot be held responsible for the work done by them.

If man be independent in doing any *karma* and responsible for the same, then every body would have equally risen to distinction. Nobody wants to degrade himself. None likes to be dishonoured by people. Every body strives very severely for gaining reputation, and wants to be esteemed by all. Every one desires to live a blameless life, because it is the nature of his mind; yet how many in this world can fulfil their desires? Very few among men can command respect from the public and are known or considered by them, the public, to have lived a blameless life, although the whole of the human race is struggling so hard for it. Those who have succeeded in commanding public respect are called fortunate by common people, and those who have failed in doing so are called unfortunate. Those who are ignorant and unwise find fault with the evil doers for their evil deeds and praise very heartily those who have succeeded in doing noble deeds, without knowing the truth and being unfit for delving into the mystery of nature that both the noble-doers and the evil-doers are equally blameless. What they have done are practically the doings of nature. The noble-doers are differentiated from the evil-doers only in respect of the "TURN." This "TURN" is called by the *Rishis prârabdhah* (प्राप्तः). I should like to define the word "TURN" here in a somewhat elaborate way. I have said before that this grand universe is the manifestation of God. God manifests Himself in

every creature and in every thing in this world by which He gets the world's process systematically and rotatingly carried on. What is this? All men cannot be blameless in this world. Every body is liable to commit wrong, because this world is so made that all men must commit crime. The peculiarity of the nature of this world's process is this that neither all men will commit crime nor will they do any noble deed at one and the same time. The difference lies in time only, and not in deed. A man who is doing noble work now and hence is much esteemed by the public may hereafter commit such an abominable crime as he may be most contemptuously treated by the same public who honoured him so much a day before. A man, who has since his early life been given to committing the most diabolical crimes, and has been known and considered by the public to be the most abominable creature on the surface of the earth, or has earned much indignation of the public, may hereafter do such a noble *karma* which may be greatly appreciated by the public and help him to rise to distinction and command respect from the same public. I do not think, gentlemen, I should have to bring to your notice the examples of these two classes of people. You have read the history of the world and you will find numerous examples therein which will support this theory.

If all men commit crimes at one and the same time or all men do noble deeds at one and the same time, the world-process cannot be carried on in proper way.

¶ If all men become happy or miserable, rich or poor, wise or ignorant, virtuous or vicious and meritorious or dull-headed at one and the same time, world-process is quite impossible to be carried on. ¶ The more you will delve into the mystery of nature, the more you will be able to detect the secret of the nature's law. A man, who has just murdered his beloved young wife owing to extreme provocation and being bitterly penitent for the crime has confessed his guilt before the law court, did not think or could not ascertain one hour before that such a diabolical crime was to be committed by him. "Ah! Is it, my *karma*," he will repeatedly say in his own mind and will repent so much that he will desire a speedy trial to be hanged very soon. Feel the plight in which he has been placed now. ¶ He should be pitied instead of being hated, because a turn has come for him now to commit a murder and to be hanged, while the turn for another man for committing such a crime has not yet come; and it cannot be previously known by him when his turn will come. ¶ The day may be distant or near when his turn will come, and he will commit the crime which he despises now so much. But now, as a favourable turn has come for him to enjoy much pleasure and reputation of this world, he, being ignorant and unwise (speaking in the spiritual sense), thinks himself to be a virtuous man, peculiarly gifted and fortunate, and also fancies that such a diabolical crime can never be committed by him. He thinks himself superior to him who has just now committed the murder, as if he has bribed God, and

nature's law is too feeble for him to get such a crime done by him. Of course we see in this world that some people have gone from this world without having committed any noticeable crime. The solution is that it is not the question of the body alone but the question of the soul also; and a man is to take many births stored up for him. If a man can command respect from the public and enjoy pleasures and reputation in his present birth, his position cannot be considered to be safe. It may be endangered in the near future when he will commence his new career in his next birth. Tendencies for doing noble work or virtuous *karmas*, or for committing sinful acts come rotatingly. A man who is now virtuous, may hereafter turn to be a vicious man. Tendencies of his mind may change in course of time. Time is predominant everywhere. A vicious man may also turn to be virtuous in the long run. There are numerous examples, you will find in the history of the world. If you judge your mind minutely, you will find that sometimes it becomes irritated and passionate, as if it can do at once a shameful act, and sometimes it becomes noble and devotional with the strongest tendency of becoming a votary of God. I have already said much about the great change through which our physical body, mind, and *buddhi* are to pass. When they are always liable to change, as I have already said, how can a wise man consider his position quite safe in this world? Who knows that tendencies of his mind will not change to-morrow, either for the better or for the worse? Who knows that his intellect,

which is so sharp now and which produces many wonderful thoughts now, will not be gone to-morrow and he will not go mad in future? A man who has attained prosperity in this material world, owing to the favourable turn which has come for him, now looks askance at the poor and thinks himself quite safe from being overtaken by poverty as the poor people now are. τ He not only considers his position quite safe for ever, but he becomes very proud of his present position, having forgotten his former condition in which he suffered so much from poverty. Material prosperity and worldly reputation not only blind a man's spiritual eye and despoil his spiritual wisdom, but also make him so much proud as to make him unable to compass the direction of his life. So says, the Siddhânta Shâstra.

अभिमानं सुरापान गौरवः रौरवः क्षया ।

प्रतिष्ठा शुकरोविष्ठा वीनृत्यक्ता सुखी भवेत् ॥

"Pride is the intoxication of wine, dignity is hell (रौरवः) and reputation is the dung of a sow (शुकरोविष्ठा). A man can really be happy by having relinquished the desires for these three things *viz.* pride, dignity and reputation."

Why should these three things be avoided? Because these three things make one too much egotistical. The more a man will be egotistical, the greater responsibility will rest with him for the *karmas* he does in his daily occupation or in his official career. Because egotism is the real thing which makes one fully responsible for

the *karmas* he does ; when egotism is gone, responsibility is cast off. A man free from egotism is no longer held responsible for any *karma* he does in this world. The more he will be elated with egotism, the more strictly he will be held responsible for his *karmas*. Of course, so long his physical body exists and his life lasts in him, he cannot do without any sort of *karma*. But if free from egotism he will not be held responsible for them, the *karmas*. A wise man realises this truth perfectly well that all sorts of *karmas*, virtuous or vicious, noble or sinful, apparently done by men, are nothing but the *karmas* of God Who manifests Himself in the doers of those *karmas*, and gets all those *karmas* done by them only in order that His world-process may be systematically carried on. Apparently, through ignorance, the *jivas* seem to be responsible for their respective *karmas*, but really they are not responsible for them. They are not responsible for their respective *karmas*, just as a doll which is made to dance and do many sorts of works is not responsible for the same.

Now it should be definitely pointed out here that the theory of irresponsibility for the *karmas* of the *jivas*, as supported by the above-mentioned stanzas of the Gîtâ, is acceptable as regards the wise men only who have considerably made spiritual culture, who have attained the practical and spiritual wisdom to a great extent, who have relinquished their desires for worldly fortune, prosperity and position, who have exterminated their desires for enjoying the pleasures, sensual and carnal, who have made the complete

annihilation of lust for women and wealth, who have cut off all sorts of concerns with the worldly affairs and hence are in a position to take up the vow of *Sannyâsa*.

The theory of irresponsibility for the *karmas* of the *jivas* cannot be acceptable as regards the ordinary people who cherish morbid desires in their hearts for women and wealth, worldly prosperity and fortune, high position and rank in the society and in the government, who also always indulge in the sensual and carnal pleasures. If they accept this theory they are to be ruined altogether. They will become robbers instead of being saints. They will fail in stepping forward in the ladder of evolution. By accepting this theory they cannot escape the most stringent law of nature or God. So long as they do not cut off all sorts of concerns with the worldly affairs, and cease to deal with all sorts of people in their daily occupations and duties, and do not annihilate their desires for attaining worldly prosperity and position, they are held fully responsible for their own deeds. † Because desire is bondage and desirelessness is Moksha. (salvation). † Responsibility is bondage, irresponsibility is Moksha. † When desire is cherished in the heart of a man, responsibility must necessarily, as according to the law of God, rest with him. When desire is gone out of the heart of a man, no responsibility can rest with him. Thus there are two alternatives left for men—either they must relinquish their morbid desires for enjoying worldly pleasures, fortune, and position, or they must be strictly held

responsible for their own *karmas*. They can only get rid of the burden of responsibility when their desires for worldly fortune, position and pleasures are completely annihilated.

Besides this, when a man practically realises this truth, as a fact, that this grand universe is the grand stage of a grand theatrical performance of God in which he is to act his part directed by the Law of God or nature as you may call it, then he will no more be held responsible for his *karmas*, because no actor is held responsible for his acts in the stage of a theatre. He knows that the selection of his acts has not been made by himself, but at the choice of the manager of the theatre. When he really feels himself to be an actor in a theatre, he is released from the bondage of the responsibility for his *karmas*.

When a man, after having practised humiliation for a considerable period, casts off his vanity and attains the top-most height of knowledge and thereby feels himself to be a grain of sand in a great desert, or a bubble in a great ocean, or ~~thinks himself~~ himself nothing but a shadowy figure in a bioscopic ~~movie~~, he is in a position to shake off the burden of responsibility for his *karmas*. ✓ In one word, I may say that one, who through vanity, feels himself to be responsible for any *karmas* and undertakes to do the same as its doer, is only held responsible for the same. ✓ But when he feels himself not to be responsible for his *karmas* and undertakes to do them not as their doer, but as an actor in a theatre, he can lay aside his responsibility for his *karmas*. So

remember that your own vanity holds you responsible for your *karmas*, and when vanity is gone and humiliation is fully practised, your idea of responsibility for your *karmas* will vanish away.

Here comes another question of *Brahmacharya*, celibacy. It is a very very important problem. I pondered over the subject very carefully and deeply. I made research for recruiting the different opinions of the philosophies of the different religions of various countries of the world. I tried to put myself in practice. Here I shall put before you the practical and theoretical experiences I have gathered while practising the most rigorous austerities, and in studying the different philosophies and scriptures of the world. When I felt myself completely exhausted with the practice of austerities, I began searching vigorously for recruiting the different opinions of the different philosophies and scriptures. In passing my frank opinion about the vow of celibacy, I think I shall incur the displeasure of many youngmen who now-a-days are much inclined to take up the vow of celibacy. They do not like to pursue the ordinary course of life. They are determined to observe the vow of *Brahmacharya* throughout their life. They do not know what an incorrigible mistake they are going to commit. There are three reasons I think for which they resolve to take up the vow of life-long *Brahmacharya*. Firstly, in the prime of youth a strong idea

of *Kâchchâ-Vairâgya* occupies their minds. *Vairâgya* means the sense of utter worthlessness of this world, and when *Vairâgya* does not last long it is called *Kâchchâ-Vairâgya*. Secondly, they feel from a distance that the householder's life is full of botherations, and hence they try to escape from them. Thirdly, they are instructed and encouraged by some inexperienced men to do so. Short-sighted as the youngmen are by nature, they follow the path which is very difficult to be trodden by men of this *Kali-Yuga*, iron age. In my opinion it is not at all practicable in this age. Although they resolve to observe it, yet there is every reason of their being led astray from the natural path. Nature is predominant everywhere. Nature does not permit a life-long *Bramacharya* to be possible for them. In spite of their constant efforts, they will be overcome by the dominant influence of Nature. Men being part and parcel of Nature cannot go against her command. Men cannot but be law-abiding subjects of Nature.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33. 3. Gitâ.

If we ponder over the grand skill with which males and females are physically and mentally built up, we can easily come to the conclusion that males and females are not created by God for nothing. I believe that both the sexes are created for serving the grandest purpose of God. The cause of the universe exists in them. They are the grand manifestations of God. God has manifested Himself in and through them, in

order to display His manifestation in the grandest way. Men, males and females taken collectively, are the highest mechanism of God. Males without females or females without males cannot completely serve the purpose of that mechanism. The mechanism is to be retained by their union, and the union maintains to produce further mechanism. They (males and females) are not born of or created by God for the stoppage of the further mechanism. They are intended for the development of that mechanism. Their bounden duty is to realise God's truth and to appreciate His-greatness, but not to put an end to His mechanism. Instead of being struck with wonder at His mechanism, they should not negligently stare at it. They should be duty-bound to observe His mechanism, with their eyes full of delight, and hearts full of gratitude.

Men do not know what they really want. If we delve into the mysteries of nature, we find that men want progress and bliss only. For these two things they are struggling and striving so hard in this world. In whatever direction or line they may struggle, their aims are directed towards these two things—progress and bliss. From my own practical experience, I hope, I am in a position to say that these two things are to be gained by serving God's main purpose of continuing His mechanism, and not by putting an end to His further mechanism. “तस्यप्रियकार्यसाधन इति उपासना।” [To serve His purpose is to worship Him the best. Had the union of males and females been against His will, He would not have made this mechanism so skilfully.]

The more a man tries to realise His greatness and to appreciate the skilfulness of His mechanism, the more rapid progress he makes, and the greater bliss he attains.

Realisation of God's truth, and appreciation of the skilfulness of His mechanism are the two main ways of attaining the highest wisdom, and the overlooking of these two things—His greatness and mechanism—is ignorance. The more conspicuously he appreciates these two things, the more firmly he will stand on wisdom; the more he will overlook them, the more tightly he will be wrapped in ignorance. | Man's coming in this world is intended for overcoming his ignorance and developing his wisdom. | His duty is not to make a vain attempt to escape from His inevitable law, but to submit to it to the fullest extent. He will be a law-abiding subject of God. He will abide by His law as well as he will try his best to trace out the admirable operation of His law. If he is clever enough, he will constantly and keenly observe the distinctive characteristics of all the things of this universe; and hence he will find that even a very small thing has been created for serving His purpose. It is not created for nothing. It is intended for acting according to His law very accurately and skilfully. Besides this, a man's attempt to escape from His law is as futile as a child's attempt to disentangle his hands tied up with strong ropes by his mother.

The whole world is a big garden of God in which men are created as fruitful trees. If we look into the

mysteries of His law, we are taken by surprise to see how trees are growing plants, plants are grown into trees again and those trees are again growing into plants. This skilful process of God's law constantly reminds the observer of his main duty to develop the further mechanism of God. If he neglects this duty, he is sure to fall a victim to the cruel law of Nature, *i. e.* to be led astray from the natural and righteous path. There is no other crime more vicious in this world than to be led astray from the natural path of life. No crime incurs a greater wrath of God than this. People led astray from the natural path are most abominable before God. They stand in the lowest rank in the ladder of human evolution.

Of course, I greatly appreciate the rules of *Brahmacharya* prescribed by our *Rishis* in our Hindu Shastras. But life-long *Brahmacharya* has been nowhere recommended by the *Rishis*. It is to be observed strictly for the first 25 years of one's life, after which he is ordered to lead a house-holder's life. This I appreciate fully and perfectly. Early life of a man should be spent in *Brahmacharya* in order to strengthen the seminal foundation of the physical body. Unless a man is placed under the strict vow of *Brahmacharya* for a period of twelve years, commencing from the twelfth year of his life up to the twentieth year, he cannot cultivate the brain-power properly. In the student life, it is needless to say, *Brahmacharya* is essentially necessary for the cultivation of brain-powers. In the scriptures of Hindu religion, *Brahmacharya* is

recommended for the first twenty-five years only of one's life. In the philosophies and scriptures of the Buddhistic religion nowhere any mention is made of *Brahmacharya*. Lord Buddha spoke about *Sannyāsa*, the state of being a *Vikshu*, only. This life of a *Vikshu* should be lived after spending a householders's life for a reasonable period. In the Hindu scriptures, *Sannyāsa* is to be taken up in the fourth stage of one's life. The Tāoestic philosophers, Mahātmā Lāousy and Kwángsy, in their philosophies and scriptures uttered nowhere the word "celibacy." They spoke neither against nor on behalf of the state of celibacy. They simply directed people to seek for "*Táo*" the Great Way, the Uncaused Cause of the universe, and hence to attain the topmost height of knowledge. Lord Buddha directed all people to seek for *nirvāna* only by means of wisdom.

The two Mahātmās, Lāousy and Kwángsy both were married and begot children too. Socrates, the Wise, being himself married and having begot children, did not utter the word "celibacy" at all. Guru Nanaka, the founder of the Sikh religion of the Punjab, being himself married and having begot children, did not prescribe celibacy for his disciples. Almost all the *Rishis* of our Hindu scriptures were married. Zoroaster*,

* Zoroaster is the founder of the Zoroastrian religion of Persia. The Parsees of Bombay belong to this Zoroastrian religion. These Parsees are the worshippers of "Fire." Every Parsee is to keep fire in his own house and daily worship it which they call "Sacred Agni."

the Zorasutra, the prophet of Irán in Persia, spoke very sternly against celibacy. He made the emperor of Irán his disciple, through whom he passed a law making marriage compulsory for the subjects of Irán. A ceremony of prize distribution took place yearly. The father of the largest number of children was awarded the highest prize. Many fathers of a large number of children used to get many prizes, which were composed of landed properties and coins.

Of course some sort of renunciation is necessary for the human evolution, not in the first part of life, but in the fourth stage of life. So I say that *Brahmacharya* is also necessary, but life-long *Brahmacharya* is not recommendable at all. Men should take up this vow only for the first part of their life.

In my opinion, I may say, neither celibacy nor marriage is recommendable or helpful for the cultivation of spiritual development. From my own practical experience I say that spiritual cultivation does not depend upon either marriage or celibacy. A man who has been born in this world with the divine nature can easily cultivate the spiritual development. But one who has been born with the worldly nature finds it almost impossible for him to work out the problem of spiritual progress. Whether he will remain married or unmarried, his worldly nature will put a great hinderance to the way of his spiritual culture. Sometimes in pushing his way to the spiritual cultivation against the current of his contrary nature, he becomes so much exhausted that he fails to overcome the

spiritual dryness which surely shatters the spirit of his life. Of course, there are many celibates found in Europe among the Christian people. They remain unmarried for the independence of their lives, and not for the spiritual culture. A man without having received divine inspiration cannot achieve any brilliant success in the spiritual world. This divine inspiration depends neither upon marriage nor on celibacy nor on any other culture known to men. This divine inspiration entirely depends upon the Divine Law which is unknown to men. A life of celibacy is the hardest possible life. Nobody can say whether by observing celibacy a man will invoke His grace or incur His displeasure. Zoroaster, the Zorasutra, the prophet of Irân says, "The ground weeps where a celibate lives, and the ground flutters where a married couple lives." A house-holder can cultivate the spiritual development and hence can work out his salvation, if he constantly struggle and strive to devote himself in tracing out the admirable operation of this world and the distinctive characteristics of all things in this universe. When he will realise the skilfulness of the world's mechanism, he will feel himself to be a dust in a great desert and hence his idea of personality will go away and he will attain Moksha.

Now, I shall say something about the vow of Sannyasa. *Sannyâsa*. I hope every one of you knows it well that there is a mode of living to be adopted in the fourth stage

of human life, and it is the life of *Sannyâsa*, the complete renunciation. Besides this you must have the idea given to you by our Bhagabat-Gitâ where you find that a *sannyâsi* is known by his nature freed from attraction and repulsion.

अथैतन्मित्रं सन्न्यासो यो न द्वेष्टि न काङ्क्षति ।

निर्वन्धो हि महाबाहो सुखं ब्रूयात् प्रमुच्यते ॥ 3. 5. Gitâ.

The general idea of *Sannyâsa*, is whoever—a householder or an ascetic—becomes freed from attraction and repulsion may be called a *sannyâsi*. One, who can stick to this idea and be impressed with it perfectly well, may be called a *sannyâsi*.

But the house-holder, who is to deal with different sorts of people in his professional career and in his everyday house-hold affairs, finds it very difficult for him to stick to this idea. In dealing with people of different nature, he is to struggle much for keeping the balance of his mind ; and the keeping of that balance of mind is the real *Yoga*. When the practice of this *Yoga* is secured, *Sannyâsa* is within the easy reach of the practiser. In the midst of worldly botherations, a house-holder, in performing his worldly affairs, very often fails to keep such a balance of mind. A man is slave to his circumstances. Sometime adverse circumstances force him to go astray from the righteous path and to lose the balance of his mind. You know, when the balance of mind is maintained well, the mind can be freed from attraction and repulsion. When the

balance of mind is lost and the man is forced by circumstances to deviate from the righteous path, both attraction and repulsion will come upon him. He cannot in any way overcome them. They are formidable foes for him. Unless he possesses a strong determined will to drive them away, he must fall a victim to them. In this respect, a man of property, specially of landed-property, is more miserable than a poor man, a man without money and property. In the life of the wise Socrates of Greece, we find that he was entirely free from these two foes—attraction and repulsion. It was partly due to his extreme poverty, and partly to the strong determined will which he possessed in his mind, so that he did not allow those two formidable foes to come upon him. He dealt with people on spiritual affairs only, but not on worldly matters. So his position was much more safe than those who are to deal with the different classes of people on worldly matters, owing to their having possessed of money and property. Speaking in the spiritual sense, a man of property is much more miserable than a poor man.

The way to spiritual cultivation is much easier for a poor man—if he is really willing to develop his spiritual culture—than for a man of property. A man of property is surrounded with many formidable enemies, *viz.* pride, vanity, attraction and repulsion, etc. You may mention here the name of Janaka, but he was a *Râjarshi*, *i. e.*, a *Râjâ*, a king as well as a *Rishi*, a saint. In the vast stock of our Shâstras we find only one name of Janaka who proved himself to

be free from attraction and repulsion, although he was a house-holder with vast property, and was entrusted with the duty of a king. We do not find the name of a second man in our Shâstras who has led such an exemplary life as that of Janaka. I may say here that Janaka's case is an exceptional one. It is rather a rare exception. One man cannot be the standard of the whole world. Besides this, we know very little about his career—about his life, his mode of living, his form of government, his way of discharging the duty of governing his kingdom. I suppose, he must have secured some trustworthy minister to whom he entrusted his royal duty and kept himself aloof from the worldly botherations, and devoted himself in practising discrimination, and hence attained true knowledge—*Brahma Jñānam*. We may again believe that people of that age, in which Janaka was born, were much less selfish and quarrelsome than people of the present age. However, I may say that it is very difficult for people of the present age to follow the exceptional example set by Janaka. I firmly believe that it is almost impracticable for people of the present age to avoid attraction and repulsion. Their dealings with different people of selfish and quarrelsome nature are great hinderances to the way of keeping the balance of their mind, and hence they fail to avoid attraction and repulsion. Dealing with a selfish man requires double-dealing of a more selfish type. To deal with a quarrelsome man requires double-dealing of a more quarrelsome type. To deal with a devilish man

requires a man to become more devilish or diabolical than he naturally is. To avoid these sorts of bothertations, vow of *Sannyâsa* has been prescribed by our *Rishis*, because they thought that it should be the wisest course for people to virtually renounce the world instead of sticking to their house-hold affairs, and they should renounce it before they are forced by nature to renounce it at the time of death.

The vow of *Sannyâsa* is needed practically for the preparation for death. People are naturally terrified at death, owing to their unpreparedness for meeting it. Now what is meant by preparedness for death? Death is not practically a terrible thing for one who has completely cut off all worldly bondage. Now what is meant by worldly bondage? The very attachment for wife and children, friends and relatives, money and property is worldly bondage, and this bondage always holds a man back from the way of preparing himself for meeting death gladly and peacefully, and this bondage binds him tightly again and again to this world begetting new births for him. At the time of death a man is forced by nature to abandon his physical body quite reluctantly. He does not want at all to leave his body which he loved so much, for which he fought so boldly with nature, and for retaining the existence of which he struggled so hard. So, at the time of death, he almost swoons at the very idea that he should very soon quit his own body. When a man after having taken up the vow of *Sannyâsa* struggles and strives for discarding the love for his own body, having cut off

all connections with the worldly affairs, he does not become terrified at death ; he will rather be happy at death as he will be relieved of all the botherations connected with his physical body ; and this peaceful state of mind at death is called the preparedness for death.

The cause of terror lies in the love, first, for his own body and then for his wife and children, money and property, etc. Love for them overpowers him so much that no divine thought can occupy his mind at the time of death ; he simply thinks of them—wife and children, money and property. No other thought than those of wife and children, and other worldly matters can be accommodated in his mind at the time of death. He cannot give up the habit of thinking of them even in his last few moments ; the habit, having become a second nature in him, becomes quite impossible for him to be given up. Throughout his life he constantly thought of his wife and children, and did not allow any divine thought to be accommodated into his mind. So at the time of death he becomes quite puzzled, and hence totally fails to compass the direction of his future movement after his death. He cannot ascertain at that time what he should think of. Besides this, his wife and children, friends and relatives, having gathered round him begin shedding tears, and sometimes weep so bitterly that it creates a terrible scene for him puzzling him more than he ought to be. In my boyhood I was once attacked with cholera and felt practically what I have just mentioned above, and this occurrence

practically led me to this present ascetic life. A distinguished professor of a famous college told me that he was also attacked with cholera, and during the whole period of his illness he had simply thought of his wife and children and of nothing else. No divine thought, no thought for his own future, had occupied his mind. It is a matter of extreme regret that a man should spend his whole life in the service of his wife and children, and that he should think of them only even when he is forced by nature to depart from them at the time of death. But he cannot do without it, because he has devoted his whole life to their service and has incurred a habit of thinking of them only. Over and over again, at the time of breathing his last, those worldly thoughts come upon his mind and occupy it so firmly that there remains no room for the accommodation of the divine thoughts in his mind. Now you may guess what a great danger you are going to encounter at the time of death. And to avoid this danger vow of *Sannyâsa* has been prescribed by our *Rishis* in our *Shastras*.

When a man, in the fourth stage of his life, long before his death takes up the vow of *Sannyâsa*, he can easily incur the habit of contemplating upon God.* I have said before that *Sannyâsa* means complete renunciation. When after having taken up *Sannyâsa*, a man has virtually renounced the world, has cut off all communications with his wife and children, friends and

* Vide—Contemplation.

relative and has kept himself aloof from all worldly botherations, he can easily find opportunity for the contemplation of God at the time of death ; because he has incurred the good habit of doing so, and this habit of contemplating upon God at the time of death will lead him to a higher plane after death.

अन्तकाले च मामेव स्मरन् मुक्ता कलेवरम् ।

यः प्रयाति स मदभावं याति नास्त्यत्र संशयः ॥ 5. 8. Gītā.

Sri Krishna says, " There is no doubt about it that one becomes one and the same with Me after death, when he abandons his body at death after having contemplated upon Myself."

You may ask here, gentlemen, how a man is helped by the vow of *Sannyâsa* in the contemplation of God. When a man has taken up the vow of *Sannyâsa*, he will have ample time to contemplate upon God ; because owing to his having cut off all sorts of communications with worldly affairs, his mind becomes freed from all the worldly botherations, and he finds it very easy for him to concentrate his mind upon God. Because worldly botherations are the real evils which hinder him in the way of concentrating his mind. Evils should be rooted out first, which lead you astray from the path of God. One thing should be pointed out here. As soon as a man takes up the vow of *Sannyâsa*, he cannot succeed in his undertaking for contemplating upon God. It requires a long-standing habit to achieve success. This is why people complain that such and such a *sannyâsi* is

seen there demoralised and degraded, without knowing that the *sannyasi* is still struggling for controlling his worldly thoughts, as he has very recently come out of his home ; or that in spite of his struggling and striving for controlling his thoughts, he has not yet succeeded in his undertaking. Everybody should come forward to develop himself without thinking of success or failure beforehand. "Where there is a will there is a way." This proverb is not always applicable to one's material development. Because for the material development, a man often goes astray from the righteous path and the path of truth, and hence he does not always get divine help in achieving success in the material development. But in the case of spiritual development the rule is different, because a man desirous of the spiritual development seeks for the path of truth, and he cannot but be rendered divine help. As aforesaid, mercy, help, is granted conditionally. So when the condition is fulfilled, help is rendered to him simultaneously.

Of course there are many steps in the ladder of human evolution ; some people belong to the lower steps, some to the higher, either by nature or by birth as you may call it. Those who belong to the lower steps find much difficulty in attaining to their spiritual goal. But those who belong to the higher steps can easily attain this spiritual goal. Man does not know his own position. He cannot understand whether he belongs to the lower step or to the higher step in the ladder of his own evolution. Before he begins struggling

for cultivating his spiritual development, he cannot ascertain whether it will be difficult or easy for him to attain his goal, since he cannot ascertain what step in the ladder of his evolution he belongs to. ✓ So every body should strive for the spiritual cultivation without thinking of his inability. The vow of *Sannyāsa* has been declared by our *Rishis* for people to be the highest standard of spiritual development, and it should be taken up in the fourth stage of one's life when all sorts of worldly duties have been fulfilled. An ordinary man cannot perceive the greatness of *Sannyāsa*, unless he is imbued with the sense of the utter worthlessness of the world (वैराग्यः). ✓ He is not in a position to feel the tendency of the mind with which a man takes up the vow of *Sannyāsa*, when he is imbued with the sense of the utter worthlessness of this world. Even a man without *Vairāgya* (sense of utter worthlessness of this world) can attain *Vairāgya* after having taken up the vow of *Sannyāsa*. On the other hand, a man who has got some *Vairāgya* in his heart by nature loses his *Vairāgya* gradually owing to his constantly coming in contact with the professional and the extremely worldly men. So you see, how beneficial it is for a man to take up the vow of *Sannyāsa*, because it forbids him from coming in contact with the worldly men and commands him to keep aloof from them. ✓ It is needless to say that man is shaped after the nature of the company he keeps. So, you may easily guess what amount of benefit a man is to derive from the company of *sādhus* when he becomes a member of their assembly. I cannot but

regret to say here that now-a-days almost all men having English education are easily bent upon the blame of *sādhus*. Their sentiments being previously poisoned against the *sādhus*, they cannot judge the condition of a *sādhu*. Everybody being proud of his own position no one can judge a *sādhu's* condition. The educated men are unable to appreciate a *sādhu's* greatness. They are simply clever enough to detect his weak points.

Hinduism, Buddhism, Mahommedanism and Christianity, all these four religions proclaim the vow of *Sannyāsa* to be taken up by a man in the fourth stage of his life. Lord Buddha himself was the head of the bands of *Vikshus*. You will find in Buddhistic Sutras, the *Gitā* of the Buddhistic religion, how vigorously Lord Buddha encouraged his followers to take up the vow of *Sannyāsa*, the state of being a *Vikshu*, a monk. In the Bible you will find how forcibly Lord Jesus Christ commanded his pet disciples to follow him and to become monks. In the Mohammedian scripture *Korân*, you will find the brightest examples of considerable spiritual culture set by the Musalman Fakirs, and how they were and are esteemed and appreciated by the Musalmans. Even the Musalman emperors used to go out to pay them respect, though the poor Fakirs sometimes used to boldly refuse interviews with the emperors. You know how Lord Gaurānga taught his followers to become a band of ascetic devptees. Like Vaishnavism, Jainism also recommends the path of *Sannyāsa* to be vigorously

sought for by people of the religious turn of mind. ✓ All other small sects of the Hindu religion proclaim the same truth, *i. e.* show the people the vow of *Sannyā'sa* to be the highest standard of spiritual development. ✓ So you see that *Sannyā'sa* is not a mockery at all, as people having English education think it to be. The educated people like to walk in the field of brain-consciousness, without knowing that beyond brain-consciousness there exists a larger field of consciousness wherefrom man receives inspirations and commandments moulding his conduct (in the version of Sir Oliver Lodge). A *sannyā'si* is to work in that larger field of consciousness wherefrom inspirations and commandments are coming for men. A *sannyā'si* wants to realise practically that all inspirations and commandments under which he is to work in this world are coming from that larger field of consciousness. An ordinary man remains quite satisfied when his worldly duties, occupations and obligations are fulfilled. ✓ He thinks this world around him to be real, without knowing that the world of senses is unreal; and that there is a higher world for him in which he should acquire capacity to act in order to work out his human evolution; and that he, being incapable of acting in that higher world, although he dwells in a living body, is considered by the saints and sages to be really dead. A man, ignorant of his divinity and living in the material consciousness, is considered by the *sādhus* as dead. A house-holder,* being tightly

* Injunctions for—Vide, Self-Realisation.—pp. 162-70.

entangled with his house-hold botherations, and being always busily engaged in the fulfilment of his daily worldly duties, daily occupations, and social obligations, cannot have sufficient time to ponder over the lofty idea that there is a higher world for him in which he should struggle to act and seek for the way leading him there to work out his evolution in a larger scale. Forgetful of that higher world, he thinks this world of five senses quite real. His mind being constantly devoted to satisfy his wife and children, friends and relatives and the men of the society in which he lives, he cannot have any higher idea of looking upwards for the higher world. Without being impressed with any higher idea, the higher plane cannot be sought for by him. Awkwardness of the position of this man is indescribable. If perchance he meets any *sadhu*, he simply asks him for some medicine for the incurable diseases which he or any one of his family is suffering from, instead of asking him about God's truth. It is, because his mind, being always devoted to the worldly affairs, is too low to comprehend the lofty idea of seeking for divine truth.

A *sannyā'si*, from the beginning of his career in the path of *sannyā'sa*, will necessarily commence to think of the divine truth owing to his being free from the worldly entanglements. But it is very difficult for a man of ordinary brain to cut off his worldly entanglements which bind him so tightly to this world. Unless a man possesses *Vairāgya*, a strong determined will, to break through these entanglements,

he cannot be in a position to take up the vow of *sannyā'sa*.

Now, gentlemen, I have omitted another question to be solved. It is the question of *Yoga*. You may remember that I have spoken much about *Yoga*, although I have not pointed out definitely that it is the *Yoga* of which I have said so much. So I should like to say clearly and definitely what is called the real *Yoga*. According to the common run of people, *Yoga* is too difficult to be practised by ordinary men. But it is not so very difficult as they think it to be. The difficulty lies in the idea, but not in the action. The educated people of India, now-a-days, through the influence of Western education, are going to be paralised spiritually ; although they are becoming active in the physical plane. They are really lacking in their spirit for working in the larger field of consciousness. They are being degraded from the lofty idea of the spiritual development. Sraman Ekâi Kawâguchi, a Japanese Buddhist monk, and a great traveller and explorer of Tibetan Buddhism, who came down to India and settled in Benares for a period of nine years, passed the same opinion as I have done. He said that the religion of Japan suffered greatly owing to the predominance of the Western education and civilization which secured the strongest hold in Japan. When a man lacks in any idea of doing any work, he is doomed to failure in accomplishing that work ; but when he becomes perfectly imbued with any

lofty idea of doing any great work, he is sure to succeed in his undertaking. Who is a great man in this world? He who has done a great work. How has he done the great work? Because he was previously imbued with the high idea of doing the great work. What has helped him to succeed in his undertakings? The very idea which he was previously impressed with. Idea is the stimulator of all the great men who have distinguished themselves in this world by doing great work. I have said before that idea creates the world. A man is built up physically, mentally, intellectually and spiritually according to his own idea. The educated men, in their activity in the physical plane, totally ignore a topic like that of *Yoga*. They do not think it necessary even to talk over this topic. Because they really lack in any idea higher than that of working in the physical plane. Their work in their daily occupations is harder than the practice of *Yoga*. So they cannot say that *Yoga* is too difficult a problem for them. Yet they think that *Yoga system* was only prevalent and practicable in the ancient times. Why do the present generations dread what had been practised by the past? It is because their ideas are quite different from those of the past generations. So I say, if a man can be impressed with the idea of working in the higher plane, *Yoga* is easily practicable to him. A guide is required to give him that idea which prompts him to practise it. Generally speaking, there are two things essentially necessary for him to be imbued with the idea of practising *Yoga*. One is good company or good guide, and the other is

the perusal of Yoga-philosophies or spiritual philosophies. So a man desirous of practising *Yoga* should devote himself to these two things. So says the Gita :—

तद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानः ज्ञानिनस्तत्त्वदर्शिनः ॥ 34. 4. Gita.

“In order to gain knowledge, you should go to *Gurus*, and after having served them in some way or other, you should bow down your head before their feet and ask them questions about knowledge ; they, being the men of wisdom and practical knowledge, will exhort you on the subject of spiritual wisdom.”

According to the same Gita, *Yoga* is nothing but the process of practising *desirelessness*. *Yoga* entails *thoughtlessness* also. Its main theory is “योगश्चित्तवृत्तिनिरोधः” “The stoppage of the actions of the thoughts of the mind is called *Yoga*” ; the controlling of thoughts is *Yoga* ; or if you go further on, you may say that extinction of thought is *Yoga*. I have said before that stillness of thought is *Samâdhi*. So you see, that the questions of desirelessness, and thoughtlessness, of which I have already said so much, come here again. The Gita says :—

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्याद्यतेतदा ॥ 18. 6. Gita.

“A man, when having controlled his *thoughts*, establishes himself in his ownself, and becomes indifferent to all sorts of *desires*, is called a *yogi*.”

There are numerous other stanzas in the Gita which

support this idea. It is needless to give their details as they are known to most of you. Besides this, in our *Yoga-Shâstras* you will find numerous processes of practising *Yoga*. There are eight divisions of *Yoga* mentioned in Pâtanjala *Yoga-Sutra*, and four kinds of *Yoga* in various *Yoga-Shâstras*. I am not going to give the details of those divisions and kinds of *Yoga*. Most of you are aware of them, and those who are not should find them out in the *Shâstras*. My subject of discourse is general and not to discuss any particular *Shâstra*.

In my opinion all those divisions and kinds of *Yoga* are not necessary for and practicable by one man. A man should select one of them according to his own capacity (अधिकारः), or one should be selected by his *Guru* who is in a position to judge his capacity well. I can say that any process of concentrating the mind is called *Yoga*. A man can concentrate his mind with the help of two processes—the one is *Prânâyām* as mentioned in Pâtanjala, *Yoga-Sutra*, and it is the main process chiefly practised by people willing to practise *Yoga*, and this *Prânâyām* belongs to the *Hata-Yoga*. The practiser of *Hata-Yoga* adopts the process of *Prânâyām* and the other process is adopted by the practiser of *Laya-Yoga*. *Pra'na'ya'm* means controlling of breath, *Prân* means breath and *A'yām* means to control. So you see that *Pra'na'ya'm* is much concerned with the body. There is the closest connection existing between the breath and the mind. Hence when breath is controlled, mind must be controlled, and when min

is controlled, breath must be controlled. A *Hata-Yogi* tries to concentrate his mind by having his breath controlled, while a *Laya-Yogi* tries to concentrate his mind by his own strong determined will created out of the same mind ; and he does not care if his breath is controlled. But this breath becomes necessarily controlled when his mind is concentrated. I have already spoken much about the concentration of mind, which should be made by the strong determined will created out of the same mind.

The object of *Yoga* is to concentrate the mind and not to control breath. I strongly recommend this *Laya-Yoga* to everybody, and it can be very safely practised. This process is quite harmless and much more beneficial to the practiser of *Yoga* than the process of *Pra'na'ya'm*. *Pra'na'ya'm*, practised for an hour or two daily, cannot help the mind to be concentrated. Temporary stoppage of breath is of no use to the mind's being concentrated. Of course the whole-time practice of *Pra'na'ya'm* can make the mind concentrated. But it is not possible for ordinary people. Of course, you will find lots of people amongst your own society practising *Pra'na'ya'm*. They are instructed by unwise *Gurus*. They do not derive any benefit practically from this *Pra'na'ya'm* in the shape of concentration of their minds. For an hour or two they practice it daily, and they are foolish enough to think that their success is achieved, without judging whether their object for concentrating the mind is gained. The practisers of this type being led by the nose by their unwise *Gurus* cannot even ascertain whether

any progress is made, and whether their minds are concentrated or not. They remain quite satisfied with the process being daily practised, and think that it is quite sufficient for them to obey the commands of their *Gurus*. Their blind faith in their *Gurus* and lazy acceptance of their instructions, force them to sell up their free conscience, and they do not venture to ask their *Gurus* whether they are gaining or losing anything by the practice of *Prāṇāyāṁ*. I may say that they gain nothing. If you ask a practiser of *Prāṇāyāṁ*, if he is a truthful man, he will tell you the truth and corroborate my statement. Besides, this process of *Prāṇāyāṁ* is a dangerous practice. It is injurious to the lungs. It works with the lungs. A man of weak lungs cannot practise it. It affects the lungs. Even a man of powerful lungs often fails to practise it. If the process is misdirected to some extent, the safety of the life of the practiser will be undoubtedly endangered. He will get all sorts of lungs-diseases, *viz.*, pleurisy, phthisis, pneumonia, bronchitis, etc. I remember that one gentleman, who was intimately acquainted with myself, died of pneumonia, caused by the practice of *Prāṇāyāṁ* taught by an up-country *sādhu*. One I. M. S. doctor, who is a well-wisher of my poor self, forbade me from practising *Prāṇāyāṁ* while I had first adopted this ascetic mode of living. He told me that while he had been in charge of the Bunnu Military Hospital in the North-West Frontier Province, 5 or 6 young *Hata-Yogis* had been admitted into his hospital suffering from lungs-diseases caused by the practice of

Pra'na'ya'm, and subsequently all of them died there.

Laya-Yoga also helps to develop the mind's power, because it is to be practised through the dint of the strong determined will created out of the mind. And this determined will you may call to be the will-force of the mind. So through the *Laya-Yoga* the practiser can develop the will-force of the mind. I have already said much about the predominance of this will-force. So I shall not say anything more about it now. At any time, in any posture, and at any place, it can be practised. But a strong will is required to practise this *Laya-Yoga*. One who lacks in will is not in a position to practise it. A man who lacks in will cannot succeed in his undertakings even in the physical plane. Practice of making the mind thoughtless is just the same as that of *Laya-Yoga*. It does not require any physical exercise for concentrating the mind. *Pra'na'ya'm* is a process contrary to that of *Laya-Yoga*. The practiser of *Pra'na'ya'm* is first physically concentrated. He first concentrates his body and then tries to concentrate his mind. *Laya-Yogi* is first mentally concentrated; he first tries to concentrate his mind, then his body becomes necessarily concentrated. In my opinion, *Laya-Yoga* is safer, more proper and natural, better and surer than *Hata-Yoga*, i. e. the process of *Pra'na'ya'm*. Because, as I have already said, we see in this universe that the subtle guide the gross, and the subtle are more powerful than the gross. So mind is to guide the body and body is not to guide

the mind. Hence mind should be engaged first, in order to control the body.

No you may ask what is the necessity of trying so hard for concentrating the mind. You may say that it is a foolish idea altogether that a man should settle down to practise *Yoga*, instead of endeavouring to enjoy the worldly pleasures ready for him. Also you may say that a straving pleader, a briefless barrister and a dismissed officer, an insolvent merchant, a plucked student, or any unlucky people like them may try to practise *Yoga*; because they have no pleasure to enjoy in this world; but those who are lucky and successful should not devote their precious time in practising *Yoga*. I am going to solve this problem. Every body in this world is trying his best to satisfy his mind in a way he chooses to be the best. But every body does not know the way in which his present career should be guided. He cannot ascertain even the aim of his life. He is simply toiling and bustling in this world all day long for satisfying his mind, without knowing which way should be selected for this purpose. You may ask what is the aim of human life. I say that human life aims at two things—progress and bliss. And these two things are essentially necessary for the human evolution. Although these two things are the chief aims of the human life, yet the ultimate goal, for which these two things are aimed at first, is the peace of mind. Take the example of a very successful barrister who is considered by the mass of people to be the happiest being in this world. He in his

capacity of a very successful lawyer. earns much money and reputation, amasses vast wealth for his wife and children. Besides this, he enjoys much worldly pleasures. Now, you will judge that the worldly pleasures he enjoys only give him temporary bliss and intensify his morbid desires for enjoying greater pleasures; hence he becomes restless. The more he amasses money, the more his insatiable desires pinch him to do so. He is never satisfied. The ultimate goal of life which is the peace of mind cannot be attained by him. The material progress, he makes in his capacity of a big lawyer, simply makes him proud of his position, and does not bring peace in his mind. Besides this, it is well-known to you that the dispersed mind cannot be productive of happiness and peace; while the concentrated mind is always peaceful and free from botherations. It is nature's law that mind, when it remains dispersed, cannot command peace, and when it is concentrated, it remains at peace. So the *Rishis* of Yoga-philosophies, as they had studied very minutely the metaphysics and the laws of nature, invented these processes of *Yoga* for the benefit of the human race. They had judged this process to be a far better and easier way for satisfying and bringing peace into the mind than the way of out-going, in which people vainly seek for peace in their minds by indulging themselves in the sensual pleasures which lead them astray from the path of peace and salvation, the highest goal of human life. Mind is never to be satisfied, whatever amount of pleasure you

may store up before it. The more it enjoys the pleasures, the more it wants them. So people are exceedingly troubled and bothered by their own minds. They are tired of their minds. Hence in order to remove these botherations and troubles, the *Rishis* of the Yoga-philosophies had thought it best to deprive the mind of the sensual pleasures. When mind is concentrated or is made extinct, it cannot pinch one to seek for further pleasure, and his botherations and troubles are removed for ever, and he attains real peace.

Now comes the question about contemplation.

Contemplation. People are often puzzled to understand what is contemplation; how it can be made or practised, and on whom or on which thing a man should contemplate. There are four kinds of worship, for the four classes of worshippers, prescribed by the authors of our *Shâstras*, according to the different nature, merit and inclination of their minds.

उत्तमो ब्रह्मसद्भावः ध्यानभावस्तु मध्यमः ।

अधमो जपपूजाश्च वाच्यपूजाधमाधमः । Rama-Gita.

To become amalgamated with Brahma (the impersonal God) is the fourth or the highest stage of worship, prescribed for one who has a divine nature and has considerably developed his spiritual intellect by studying philosophies and by constant contact with the superior men (saints and sages). I have said before that contact with superior people gives a man higher

ideas to grasp higher truths. Now, how can a man be amalgamated with Brahma during the time of worship? You know that Brahma is *nirguna*, i. e., without any attribute. I have already proved that *Nirguna* Brahma is Absolute Nothingness, i. e. Grand Vacuity. So when one's mind is made totally vacant or extinct, that state of mind becomes uniform with God, the Grand Vacuity. When mind is merged in vacuity and made quite thoughtless, it ceases to exist and this state of non-existence of mind is called ब्रह्म-सङ्गावः or amalgamation with Brahma. A man cannot mix up with another man who is of different characteristics. Both of them must be of the same characteristics to mix up with each other. Similarly when mind remains in gross, it cannot mix up with the subtle God. As God is Grand Vacuity, mind should be made vacant absolutely to be enabled to be mixed up with Brahma.

शनैः शनैरुपरमेद बुद्ध्या धृतिर्यद्वैतया ।

आत्मसंस्थं मनः कृत्वा न क्षिप्रिदपि चिन्तयेत् ॥ 25. 6. Gita.

“अचिन्तैव परं ध्यानम्”—Sankaracharya.

Now, how the mind can be made vacant? I have already said that a strong determined will, created out of your own mind, will make your mind vacant or extinct. You will sit in a certain posture and will determine thus, “I shall not think of anything.” And then you will see that your thoughts are gradually ceasing to exist. In this way, after a reasonable period of time, you will be able to incur a very good habit of

making your mind vacant or extinct very easily, whenever you will to do it.

Here I must say that one who really lacks in will, one who does not like to keep company with superior men and has no brain capacity to grasp the philosophical truths and has no intense craving for spiritual development, is doomed to failure in this stage of worship. In this stage of worship, the worshipper will enjoy just the same peace as accorded to him by God during the time of his *susupti* (dreamless sleep). In this stage, nothing will be felt at all. There will remain no distinction between the enjoyer and the enjoyed, the knower and the known; only an absolute peace will prevail there, *i. e.* only Brahma the Grand Vacuity will remain predominant there. You may ask, "Who will enjoy the peace when there is no enjoyer?" You know that Brahma is peace itself, because He is One, without a second. Anything alone is in peace; when it is with a second, botherations come. "I shall exist, I shall feel the peace", this idea itself is peacelessness. I have already said that when a man is alone, he is the master of his own position; when he is married, he becomes dependent; again when he gets children born to him, he is fully entangled with the worldly botherations, (speaking in the spiritual sense only). So you see that true peace prevails only where "oneness" exists. Thus you can easily perceive that the state of being without the enjoyer and the enjoyed is quite peaceful as in *susupti*. It has also been said that any idea of gain is bondage, and bondage is botheration.

What I shall feel in the contemplation", this very inquisitiveness or eager desire is your great hindrance to the way of realisation of God's truths. You are going not to gain anything, but to give up the idea of every sort of gain. In the contemplation, you are going not to feel or enjoy anything, but to kill the desires for enjoying anything and everything. By the above-mentioned process of contemplation you are going not to become an enjoyer and hence to make your personality stronger than before, but to deny your personality altogether. Do you not know and feel that the stronger will your personality be made, the greater trouble will overcome you? Denial of your own personality is your salvation. So in the process of contemplation mentioned above, you will try to deny your personality in order to work out your salvation. Before you enter into this path, you should be deeply impressed with the idea of gaining nothing altogether. The idea which will lead you in the pursuit of gain, you should know it positively, will also entangle you with the worldly botherations. "मनएव मनुष्याणाम् कारणम् बन्धमोचयोः।" Thus the very idea of pursuit of gain is bondage, and its annihilation is salvation.

The process of contemplation mentioned above is universal and philosophical, and this is the fourth and foremost of all other three kinds of contemplations. Those three kinds of contemplations are not universal; they are unphilosophical and sectarian. I am not going to describe them in detail, because they are known to almost all of our country-men. The mass of people know them well. I have stood here to explain to you,

gentlemen, the philosophical truths unknown and imperceptible to many of our country-men who follow the customs and ceremonies of our religion but do not mind to seek after the truths underlying it. You may say that very few amongst us follow the philosophical truths, and the vast majority, being in darkness of ignorance, follow the customs and ceremonies of our religion. Of course, the vast majority will do it, because people of vulgar brain having failed to grasp the higher truths of the philosophies and God, are apt to follow the customs and ceremonies of the religion. It is an eternal truth that one will guide the many, that minority will teach the majority, that one will hold the standard of truth and will indicate thousands to follow it.

The third process of worship is to meditate upon a certain light or image of a supposed deity, a god or a goddess. The second process is to make utterances repeatedly of the names of that supposed deity and the first process is to adore that image with flowers, leaves, fruits and other eatables. This image is an imaginary shape of that supreme being made suitable for being contemplated upon by people of ordinary brain. It has no real existence at all. It had been prescribed by the authors of our Sâstras to be contemplated upon by ordinary people in order to facilitate the exertions of their brains to grasp higher truths of God "साधकानां हितार्थाय ब्रह्मणः रूपकल्पना ॥" For the convenience of the devotees, unmanifested God has been imagined to be manifested. However, beginners in this line may adopt these three processes of worshipping images ; but they,

from the beginning, should be given an idea by their respective *Gurus* (spiritual guides) of attaining higher to higher stages of worship ; otherwise they will continue sticking to the lowest stage throughout their lives. Unless a man is given higher ideas, he cannot have aspiration for higher stages.

Here I shall mention one easy process of worship, which a devotee can practise without any struggle for making his mind vacant or concentrated. He will practise discrimination (विचारः). Through it he will attain peace and work out his salvation. This process of discrimination has been widely and universally accepted by all the great philosophers of the world. But this discrimination is not a very easy process to those who do not possess the sharp brains to grasp the power of discrimination. The followers of discrimination must incur the best habits of constantly reading the philosophies and pondering over their facts and contents. Mere reading of books and libraries will not do anything. Thoughtful-minded men are fit for this process of discrimination. Theory and practice must go hand in hand. Mere theory would not do anything. If you read the philosophies for one hour, you must ponder over them at least for a couple of hours, in order to realise the truths contained in them. If you simply read the philosophies and do not ponder over their contents for a reasonable period of time, you will practically gain nothing. Your labour for perusal will be productive of no good at all.

Like the Sanskrit Pandits, you will play the part of a parrot. The process of making one's mind vacant or extinct mentioned above is called *Laya-Yoga*; and this process of discrimination is called *Jnána-Yoga*. Through this *Jnána Yoga*, all the great philosophers of the world attained their goal and worked out their salvation. Our Vashishta, the greatest philosopher, the speaker of the *Yoga-Vâshishta-Râmâyana*; Socrates, the greatest philosopher of Greece, the wisest man of his age according to the Delphic oracle; Mahâtmâ Kwângsy, the Táæstic philosopher of China; Lord Buddha; and Herbert Spencer, the modern philosopher, and all other philosophers of the world, proclaimed this process of discrimination to be the broadest way of attaining the highest goal of human life. Rishi Ashtâbakra of the the *Ashtâbakra-Sanhitâ*, and the instructor of Râjarshi Janaka also proclaimed the same truth, *i.e.* discrimination to be the only way to attain salvation. He discarded all other ways. The philosophers mentioned above equally emphasised this process of discrimination to be the greatest achievement of success in human life. I am also in a position to speak for myself that this process of discrimination is the way to real peace of mind to be attained by a man so long his life would last in him; and if it continues to be retained until his death, peace is inevitable for him in his next existence. Because peaceful life will meet peaceful death, and peaceful death will renew a peaceful existence in his next *turn*, in recurrent order, according to a section

of that Grand Law which regulates this grand universe.

I shall now summarise the truths proclaimed by the above-mentioned philosophers to you, which will remove the doubts of your mind. Man, when he fails to understand his own position in this world, becomes wrapped in illusion ; and having failed to compass the direction of his life, becomes easily impressed with sceptical ideas, and hence is practically lost to this world (speaking purely in the spiritual sense). I have already said in the beginning of my speech that an ordinary man should compass the direction of his life by following the foot-prints of the superior men—the philosophers, saints and sages—and by aiming at the high standard they hold. “महाजनी येन गतः स पथाः ।” To elevate his idea, to aim at that high standard, contact with superior men are essentially necessary. You must have special regard for those whose philosophies you are going to read, and whose standard you are going to aim at. The majority of the people, specially people of good position, men of money and of education, are naturally ill-disposed to come in contact with the spiritual men because of their (spiritual men's) poverty and wretchedness. They become irritated at the sight of an ascetic. They look askance at him from a distance ; so the chief difficulty lies with them in their coming in contact with superior men ; and without coming in contact with them, nobody can find out the direction of his life.

"चणमिह सज्जन-सङ्गतिरेका ।

भवति भवार्णव तरणे नौका ॥" Sankarâchârya.

For such people I simply recommend philosophical books to be their good companions, which, I hope, being inanimate objects, will not create an unpleasant scenery before them, and hence they will find peace in going through them. I have already said that one great Mahâtmâ in China had become a great saint only by means of reading the philosophical books of Mahâtmâ Lâousy, Guru of Mahâtmâ Kwângsy, the founder of Tâoism of China, who prevailed three thousand years B.C. But mere reading will not do anything. You must ponder over the ideas and theories contained in the philosophies and try to grasp them as much practically as can be practicable to you. Philosophers are nothing but the leaders of thoughts ; so if you can become thoughtful, you yourself will become a philosopher in the long run. To develop a man's spiritual cultivation mainly means to develop his thoughtfulness of mind, without which no power of brain can grow in him. Hence a man should acquire, first, a good habit of reading books containing philosophical truths ; secondly, he should ponder over them constantly ; and thirdly, he should become thoughtful-minded and should always compare the philosophical truths with his own, *i. e.* what his own common sense affords him to reveal. He must rely upon his own common sense sufficiently and exert his brain to judge what he reads in the books.

Sankarâchârya also proclaimed the same philosophic-
 al truths as the above-mentioned
 philosophers did. He says, "अनि-
 च्छेदं परं पदम्" "To desire nothing is

The State
 of
 Nirvana.

to attain the highest goal, *i. e.* desirelessness is the
 highest goal". "अचिन्तं परं ध्यानम्". "To think of
 nothing is to attain the highest contemplation, *i. e.*
 thoughtlessness is the highest contemplation". Thus

Desirelessness
 and
 Thoughtlessness.

you see that these are the two
 main and only conditions to be
 fulfilled by every devotee to work
 out his salvation. These two conditions, that is, desire-
 lessness and thoughtlessness both, have been prescribed
 by Sankarâchârya to be the only and main ways to
 attain Moksha. So says Buddha that desire is the
 maker of this tabernacle which is the root of all these
 miseries. When desire is rooted out, this tabernacle
 is no longer renewed in the next existence, hence
 misery ceases to exist. Thoughtlessness has been de-
 clared to be the process of attaining salvation by the
 Taoestic philosopher Mahâtma Kwângsy of China as
 well as by our own Gitâ.

Thoughtlessness and desirelessness both are co-exist-
 ent. Desire is produced from contact. Desire is the
 out-come of thoughts when they associate with objects.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते । 62. 2. Gitâ.

When desire ceases to come in contact with objects,
 it itself ceases to exist. So when there is no thought,

there is no desire at all. When thoughts will cease to exist, desires will also cease to exist. In *sushupti*, there exists no thought at all, so no desire is produced therein at all. Thoughts and desires are co-existent. When one ceases to exist, the other cannot and does not exist at all. Thus when a man exists with all his desires totally annihilated and thoughts quite controlled, *i.e.* without any desires and thoughts, he simply remains in Absolute Nothingness which is nothing but the Grand Vacuity. The Chinese philosopher, Mahâtmâ Kwângsy of Tâoism, called this state of being in Grand Vacuity to be the state of salvation which is quite identical with the *nirvâna* of the Buddhistic religion. In his version I may say that to delight in forms (दृश्यप्रपञ्चम्) is bondage, and to delight in Absolute Nothingness is salvation or *nirvâna*. You know that *nirvâna* is extinction, that when a man is made quite extinct, he attains *nirvâna*. These forms are nothing but miseries themselves, and man's thoughts being nothing but the collection of ideas recruited from those forms are themselves miseries; man's body itself is a great misery owing to its having taken its source from the forms which are nothing but the waves of the ocean of miseries. Thus it is clearly shown that so long as your body exists with your ideas developed, it cannot escape from miseries, it cannot attain Moksha or *nirvâna*. But when ideas are gone and a man does not cling to the forms, and hence is freed from the attachment with forms, he is entitled to attain *nirvâna*.

Now gentlemen, you should ponder a while over

what I have said just now; otherwise you will not be able to understand how a man can delight in Absolute Nothingness. I have stated above and you can understand that forms are miseries. So non-existence of forms is *peace*. Peace is much better than happiness. Attachment to forms apparently seems to be happiness, but in the long run it produces miseries. Hence it is clear that the state of real peace is non-existence of forms. Where there exist no forms at all, there must prevail only Absolute Nothingness, that is, non-existence of forms is one and the same as Absolute Nothingness. Thus I say that when a man, through acute discernment, does not like to delight in forms, realising their worthlessness, he must be well-disposed to delight in Absolute Nothingness, realising its worth to be the state of real peace, to be attained by a seeker after *nirvâna*, a state where *nothing* or no idea of anything exists at all practically. I have already told you that the Grand Essence which upholds the universe is independent of time and space. So in order to realise the existence of that Grand Essence, you must strive and struggle to reach a stage beyond time and space through discrimination. This stage beyond time and space is to be reached by wisdom, and not by imagination, because that Grand Essence or Truth is beyond imagination, beyond human intellect, "unknown and unknowable;" "यतो वाचो निवर्त्ते । अप्राप्य मनसा सह ।" (तैत्तिरीयोपनिषत्) ; "From where speech with mind returns, without having found out His truth."—(Taittiriya-Upanishad).

Of course, an ordinary man cannot have an idea

of certain existence beyond time and space, or independent of time and space, because his ideas are recruited from the forms or from the attachment with the forms. But a man of wisdom, when he ceases to delight in forms, reaches a stage beyond the reach of forms, where forms cannot tempt him. At this stage he will delight in Absolute Nothingness which is the Grand Vacuity. To delight in forms is the real bondage; to delight in Absolute Nothingness is *nirvâna*; a thing or any idea of a thing is bondage. Non-existence (of "I-ness") is *nirvâna* and existence (of "I-ness") is bondage. A thing itself is a great bondage to it. A man's own existence is a great bondage to him and his non-existence is *nirvâna* for him. *Nirvâna* is a state beyond things. Any idea of a thing or any sort of existence of forms, is a great hinderance to the way of *nirvâna*. *Nirvâna* is to be reached by non-existence. The existence cannot reach it. So long you exist or you have any idea of existence, *nirvâna* is far off from you. You cannot be imbued with the idea of *nirvâna* so long your idea of a *thing* or any *existence* is not gone. When you will be thoroughly imbued with the idea of Absolute Nothingness (*Atyantika-Abastu-Sattwa'*) you will have the idea of *nirvâna*.

In the version of Max Muller, I may say that for the men of ordinary brain, it is a horrible thing to conceive that one's own existence should be dropped down into the Absolute Nothingness. But they do not know that their own existences are nothing but

the waves of the great ocean of miseries, and their lives are also nothing but the bubbles of that great ocean. But a man of practical wisdom simply spends his time in gazing at that great ocean of miseries rising in bubbles and waves; and knowing it perfectly and practically that these existences or lives are the miseries themselves, decides finally that it is much better for a man to drop down his own existence into the Absolute Nothingness, which is nothing but the Grand Vacuity, than to hold such an existence which is a mere bubble in the great ocean of miseries. But the unthinkers are terrified at the very idea of dropping down their existences into the Absolute Nothingness owing to their lacking in discernment and thoughtfulness. They cannot think that the world is full of miseries. They forget its miserableness and cling to its illusory happiness. So it is a horrible thing for them to conceive that their own existences should be dropped down into the Absolute Nothingness. But the leaders of thought, the great thinkers, the men of discernment, having realised this truth, that the world is full of miseries and not of happiness, do not like to delight in forms; they delight in the non-existence of forms, *i. e.* in the Absolute Nothingness which is nothing but to attain *nirvâna*.

Now gentlemen, one most important question rises in connection with the two main conditions to be fulfilled by a seeker after *nirvâna*. The question is this: "Whether
 Actionlessness.

such a seeker after *nirvâna* will do any *karma* or not." The answer is that work is impossible for a man who seeks after *nirvâna*. One who has become desireless and feels pleasure in his ownself only does not require to do any *karma* at all. So a man, absorbed in his ownself, cannot do any *karma* at all. Man does not do any *karma* of his own accord. His own desire is the real prompter or pincher of his *karma*. He cannot do without any *karma*, because his desire constantly prompts and pinches him to do *karma*. When his desire ceases to exist, he becomes quite motionless, and actions also being impossible for him, he becomes actionless. This actionlessness is the result of the two main conditions, desirelessness and thoughtlessness, to be fulfilled by a seeker after *nirvâna*.

You must not misconceive that actionlessness is idleness. Actionlessness is the characteristic of a man whose desires have been annihilated and thoughts quite controlled. Idleness is the characteristic of a man who does not like to do any *karma* but cherishes the morbid craving for enjoying the good fruits of the *karma* which he is not disposed to do at all. An idler really lacks in mental energy and cannot undertake any *karma*. But a man, a seeker after *nirvâna*, becomes actionless after having struggled and striven very hard for a long period of time to annihilate his desires and to make his thoughts extinct. So you cannot say that a seeker after *nirvâna* is nothing but an idler. His struggling and striving are much harder than those of one who gains desirable objects by his

karma. It is sure that to annihilate one's desires requires much greater energy and harder struggle than to obtain one's desirable objects. So I say to become actionless requires much greater energy and harder struggle than to do any action. Actionlessness is the result of great actions done previously by the seeker after *nirvāna*. A man cannot delight in actionlessness unless he had undertaken to perform great actions previously. An idle man cannot delight in actionlessness. He will become morose when he remains in-active and also will be terrified when he will be forced by necessity to work. So long you cherish any desire in your heart, you cannot sit calm and quiet, without undertaking any *karma* according to the nature of that desire; and that very desire will continue pinching until you finish that *karma*. That you will cherish many desires in your heart and yet you will not undertake any *karma*, no such condition can exist under the Grand Law of the universe. Desires and actions are co-existent. You cannot become actionless with your desires cherished in your heart. Desirousness and actionlessness cannot go or remain together. Thus you see that actionlessness is not idleness. You are in a position to become actionless when your desires are annihilated altogether. Desirelessness is actionlessness and desirelessness is salvation. So when you will be entitled to attain salvation, you will be in a position to become actionless. But if you give up your *karma* in order to escape from labour with your desires cherished in your heart, you

will become an idler only, you will be wrapped in *tamogunam* (inertia) only. When desires are gone, you cannot but be actionless, and this "actionlessness is the highest mode of worship." "अक्रियैव परा पूजा"—Sankarâchârya. Here you see that our great philosopher Sankarâchârya says that actionlessness is the highest mode of worship. He cannot point out here idleness to be actionlessness. Mahâtma Kwângsy, also laid very much stress on this actionlessness to be the way to be adopted and the condition fulfilled by every seeker after *nirvâna*—salvation. Out of my own experience and having gone through the Chinese, Buddhistic and Sankarâchârya's philosophies I may say that all these philosophers are quite alike in giving their verdict, that these three conditions—desirelessness, thoughtlessness and actionlessness—are to be fulfilled by every seeker after *nirvâna*.

Here I shall point out to you, gentlemen, that in
 Image-Worship. Hindu religion you will find that
 different men are to be taught to
 worship in different ways; but all other religions,
 namely, Buddhism, Jainism, Mohammedism, Zoroas-
 trianism of old Persia, Bahaism of new Persia, Sufism,
 Christianity, Tâoism and Confucianism of China, re-
 commend only one system of worship for all sorts of
 men, and point out the one goal to be attained by them.
 According to my own opinion I say that a man should
 be taught in the beginning of his life to aspire to the
 highest goal of human life, and he should advance

towards that goal according to the degree of his natural merit. His natural merit should not be suppressed at all; he should rather be encouraged to be impressed with the higher idea about the true existence of the impersonal God. If a man, in the beginning of his life, be given to understand and impressed with the idea that his God is nothing but a small stone or earthen image carved out or constructed practically by a sculptor or a potter, he will continue sticking to that idea till his end; because that idea will be deeply rooted in his nature and he will never be able to cast it off in his whole life. His long-standing habit of contemplating upon a stone-image becomes in the long run a second nature for him, and he cannot go against that nature in spite of his great exertions; even if he is given to understand that God is not an image but the formless consciousness and that contemplation upon a stone-image is futile for him, he is unable to give up the habit of contemplating upon the image and it becomes very difficult for him to avoid it. The image constantly and repeatedly, as under habit, appears in his mental sight and puts a hinderance to the way of practising thoughtlessness which has already been proved to be the highest contemplation. This is why in our Hindu religion, a boy of 18 years and an old man of 80 years both, we see, are sticking to the same system of image-worship. Because in the beginning of their lives they are given one kind of instruction of image-worship and they are given to understand, "This is your beginning and this is your end". Thus it

becomes impossible for them to realise God's truth. In Hinduism every man has got his own God to worship quite separate from that of others; every man has got his own system of worship different from that of others. This simply creates many bigoted sects amongst the Hindus, and these sects are constantly quarrelling with one another. I am not going to say anything about caste system, because it is not my subject to deal with here. My subject of discussion is purely philosophical. You will say that everybody, not being of the same merit, cannot realise the same truth, *i. e.* impersonal God, equally. Everybody cannot realise Him properly because of his natural deficiency in merit. So according to the different degree of merit, the system of worshipping God must be different. But this should not be. Suppose a poor man is not in a position to approach a king. His condition is too low to approach him. | So should he be pointed out any piece of stone or any stone-image to be the king whom he desires to approach? It cannot be, and a man should not be misguided in this way. It is no doubt a foolish idea that stone-image carved out or constructed by a sculptor or a potter should be pointed out by *Gurus* to be worshipped as God by a man poor in merit, instead of giving him such an idea as God is present everywhere and pervades all through the universe. | Of course, he will not be able to grasp this grand idea at first but by and by he will be in a position to grasp it. Besides this, it is very difficult to ascertain who is poor and who is rich in

merit, so far as the realisation of God's truth is concerned.

During the period of my travelling over the whole of India and Ceylon I had a good many occasions to meet with many highly educated people—highly placed in government and native states. But to my utter surprise, I found most of them to be mere spiritual babies, in spite of their being intellectual giants. They are very clever in their own profession, or business undoubtedly, but when any spiritual discourse is given before their presence, they simply stare at the speaker's face and become puzzled in pondering over and judging what the speaker says. Many big men of India whom the ordinary men call *barha-log*, lots of whom I had come across during my pilgrimage over India and Ceylon, were found to be much inferior in spiritual merit to those people of our country whom the ordinary men do not care for at all. At a village in Bengal one day I met one cultivator, a very poor ^{Muslim} Mahomedan, who questioned me about God's truth so intelligently that I was quite astonished to answer his questions properly. Men of material prosperity, of money-making education, or of high position, are everywhere recognised and respected or feared by ordinary people. But men of spiritual intellect, owing to their mendicity, poverty and wretchedness, are everywhere despised. This is also the reason for which common people of our country become ill-disposed to exert themselves for the spiritual development. They do not get either sympathy or encouragement from

people whom they call *barha-log* and who are in a position to help them.

I should here try to make you understand what mischief is being done towards a disciple by an ordinary *Guru*, so far his spiritual development is concerned, by image-worship. An ordinary *Guru*, himself being a worshipper of image and being incapable of grasping higher truths and of realising the all-pervading existence of the impersonal God, guides or commands his disciple to be the worshipper of the same image, without giving him an idea of realising the all-pervading existence of the impersonal God. The result, which the disciple will achieve by it, is that he will stick to the system of worshipping image for his whole life, and will never aspire to the realisation of God's truth and the all-pervading existence of the impersonal God.

The highest achievements of success in human life are to realise the truths of God and to realise the all-pervading existence of Him,

यो नां पश्यति सर्व्वं सर्व्वं मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30. 6. Gita.

Our Upanishadas, the true philosophies, do not say anywhere that Brahma should be worshipped in an image, as some clever men say, "We do not worship image but we worship Brahma in image." It is just the same as a poor man should see a king in a piece of stone carved out to be a certain statue.

"न तस्य प्रतिमावति यस्य नाम मद्द यश्च ।"

It means there is no form of Him, *i. e.* He is formless ; His greatness is His name, *i. e.* He is nameless. In the Upanishadas everywhere we find that Brahma is देशकालादि अपरिच्छिन्नम् *i. e.* independent of time and space as the Chinese philosophers tell us that the Grand Essence is independent of time and space. I have already said that a thing is space-bound and time-tied ; hence the Creator or God cannot be a *thing* and should not be compared with an image which is nothing but a thing. Thus the worship of an image should not be considered to be the worship of the true God. Our Upanishadas say that any limited thing which the people worship is not Brahma. He is unspeakable, though we speak through His power. He is unseen, though He sees everything. He is unheard of, though He hears every sound. He is unthought of, though He thinks of everything.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते । 4

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 5

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 6

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते । 7

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 8 Kena-Upanishad.

It is He who sees everything through your eyes as two windows. You practically see nothing, because

you do not exist at all. He will only exist. Your existence is quite illusory and not real. It is He who hears everything through your ears, Himself being unheard of. In this way all other senses, which you ignorantly call to be yours, are not practically yours ; they are His ; they take their origin from Him, they hold their capacities through His greatness. And this is why the senses become quite powerless when He withdraws Himself from our body at the time of our death. Mind cannot think of Him ; He Himself being the thinking substance, remains unthought of. It is He Who thinks, but nobody can think of Him. Mind having got its origin and capacity from Him cannot think of Him. This is why our mind becomes totally powerless, when He, the thinking substance, withdraws Himself from us at the time of our death. Mind holds its capacities through His greatness.

Now gentlemen, in finishing my speech, I shall touch the most vital question about the proper thoughts at the time of death. The question is

The Proper
Thoughts
at Death.

this : "What a man should think of just at the time of his death ?" First, he should ponder over the grand idea.—"Let this body-enemy, this desire-tabernacle, be dissolved ; let all its gross elements be separated from one another and let each remain peacefully, because its true nature is peaceful." The elements, when systematically combined into body, create many bothertations, miseries and agonies, but when they remain

separate, they remain at peace. So their combination is agony and separation is peace. So long as this combination exists, miseries are inevitable, and this combination is only liable to all sorts of troubles, to be punished by Law when it goes wrong, to be attacked with enemy when friendship is cut off, and liable to be slandered when bad times come for it. So when the combination is destroyed, all the troubles are gone. So let these elements of the body be separated from one another and troubles be removed, let them remain in their true nature. The bodily elements—earth, water, fire, air and ether—are quite innocent while they remain separate from one another. But when combined into a body and brought into physical existence, they become liable to many botherations in this world and become responsible for many works as well. They were not liable to any botheration, or responsible for any work before the commencement of the growth of this body into the mother's womb, *i.e.* before their being combined into this body ; so after the death when they, the elements of this body, will be dispersed and separated, their responsibilities and liabilities will be removed forever.

“O body! O beloved one! through ignorance, I hitherto called you beloved ; through delusion, I loved you very much. O illusory combination, through my own folly, I failed to recognise your illusory existence; you deceived me throughout my life. Now you cease to deceive me any more. I was wrapped in illusion with you. Now your illusion is going to be detected

and your illusory influence is now vanishing away. I have stood firm in wisdom and have now detected your illusory influence. O physical elements ! you can produce charms only while combined into a body ; but when you will be dispersed, you will lose your power in producing these charms."

The word "body-enemy" had been very often used by Socrates, and also by Mahâtmâ Kwângsy. Socrates remained, throughout his life, dissatisfied with his own body which he called "body-enemy." He used to say to his disciples in this way,—“Never in my life I served my body but my soul. But I could not serve my soul sufficiently owing to this body being constantly in enmity with (soul). A greater portion of my time and energy was being spent in washing, feeding, nourishing this body, and also in nursing and medically treating it during the period of its illness. I was also much overpowered in controlling the passions it contained. So a greater part of the energy of my life was spent in controlling these bodily passions. Hence understand my dear friends, (Socrates used to call his disciples friends) what amount of enmity was being done by this body-enemy towards my soul. For this body-enemy, my soul could not triumph sufficiently and could not get freedom.” Socrates at the time of death looked very cheerful as he was going to be freed from the clutches of the body-enemy. Perhaps you have often heard of the word *Siddhapurusha* (सिद्धपुरुषः) i.e. one who has attained ‘*Siddhi*’ (सिद्धिः) i.e. Moksha in the life-time (जीवन-मुक्ति). The cheerfulness at the time

of death exactly testifies and proves one to be a *Siddha-purusha*. So I can truly call Socrates to be a great *Jivan-mukta-purusha*, who had attained the top-most height of knowledge and through discrimination perfectly and practically realised that he was not the body but the soul. You will know for certain that cheerfulness at the time of one's own death is the real sign of his being a great Mahâtma. Without this sign nobody can prove himself to be a great man. It is needless to say that unless a man be properly and practically cultured, it is very difficult for him to look cheerful at the time of his own death. Death is terrible to one who is spiritually uncultured and it is pleasant to one who has sufficiently developed his spiritual cultivation.

Mahâtma Kwângsy of China strongly emphasised the word "body-enemy" to be constantly uttered by his disciples instead of making utterances of other divine names. He used to say that constant uttering of the divine names is almost futile, but to realise perfectly and practically one's own body to be his real enemy is the way to attain salvation. He said that if anybody is desirous of making *japam* (जपम्—chatting repeatedly of the name of any God), he should constantly make *japam* of the word "body-enemy" (देहशत्रुः).

Our Vedânta theology proclaims the same truth as the Tâœstic philosophy of China did. The Vedânta philosophy says that the body is not the soul (आत्मा). It is the dwelling-house of the *A'tmá* and it is built by *mâyâ* (माया), the illusion. It declares also that *dehâtma-buddhi*, देहात्मबुद्धिः (i. e. the thought that this

body is "I" or I am this body), is the bondage of the soul. When this देहात्मबुद्धिः is gone, the soul attains salvation, *i. e.* when a man will practically realise that he is not the body, that the body is his dwelling-place only, that it is merely a bondage for him and that the state of his being without a body is the real salvation, he will stand on true wisdom and will be in the way to attain *nirvâna* (salvation).

Mahâtma Kwângsy emphatically said that a lover of body cannot attain salvation. One who hates this body owing to its being full of dirts is in the way to attain it. A man who loves his body greatly and clings to it too much passionately cannot attain salvation. The more a man will cling to and love his body, the more he will be away from the way to salvation. The more a man will hate his body considering it to be full of dirts, the nearer he will be to the goal, the sooner he will attain salvation.

Here I ask you gentlemen, not to misunderstand me. You will say that to hate any thing is bad. But here I should say that to hate others as well as to love oneself is bad. If I can really hate my own body I cannot hate others. It is really bad no doubt to love oneself and hate others, *i. e.* to love one's own body and to hate those of others. But it is not bad to hate one's own body.

Lord Buddha also proclaimed that this body, the desire-tabernacle, *vasanâ-mandiram* (वासनामन्दिरम्) is the real bondage of the soul and that the desire is the builder of this tabernacle, and as desirelessness is

nirvâna so the bodily existence is a great hindrance to attain *nirvâna*. This body is nothing but the massive form of desires. It is *vasanâ-murti*, वासनासुक्तिः । As afore-said the annihilation of desires is *nirvâna*. So non-existence of this body is *nirvâna*.

In Yoga-Vâshishta, you will find that life is bondage and death is मुक्तिः (salvation). As aforesaid, existence of I-ness is bondage and non existence of it is *nirvâna*.

Next, a man in dying state should ponder over the idea in this way,—“O mind, the collection of ideas recruited from worldly botherations, the collection of desires obtained from coming in contact with various forms, do vanish away now. You have troubled me much, and you will not be able to do the same again. You have no real existence. Your existence is illusory only. You do better vanish away like a necromancer’s performances. Your influence like that of a mirage in a desert will no longer be predominant to delude me. Let all your subtle elements—the ideas and desires—be dispersed now. Let all your illusory influences cease to work before me for ever.”

“O *buddhi*! O vain intellect, the collection of experiences gathered from the perusal of various books and from the contact with various people and various objects, do vanish away now. Your subtle element totally failed to satisfy me and to give me peace. All your subtle elements are changeable. They are not permanent. They are always liable to be changed. Let all your subtle elements be dispersed now. They are no longer useful to me.”

"O *a'tmā*, the Soul ! you remain invisible throughout the life. You have never been recognised or indentified by myself. You do not require any particular place to live in, because you are independent of space owing to your extreme subtleness. It is all the same to you whether you live in this body or anywhere else. You are independent of time also. So your departure from this body and your arrival at anywhere else are not lamentable at all. Nothing can do you any harm. Only gross things are liable to be harmed. You being extremely subtle, the subtlest, the Absolute Nothingness, a portion of the Grand Vacuity, you need not be troubled in departing from and arriving at anywhere. The hailstones, that can damage the crop and other things on the surface of the earth, cannot damage the space through which they come down ; the space remains intact. So, O *a'tmā* ! you are not liable to be injured. You are *gagana-sadrisham*, गगनसदृशम्, like the grand firmament. I had no opportunity to love you and see you. You better now be immersed into *Mahā-shunyam*, महाशून्यम्, the Absolute Nothingness, the Grand Vacuity, of which you are a portion only like *ghatākāsha* घटाकाशः, i. e. the space in a pot.

"O my I-ness, behold ! the whole illusory combination of your body, mind, *buddhi*, and soul which you call your "I" through delusion and ignorance, is now going to be dissolved. Better give up your I-ness now which is merely a vanity. O false vanity of the false I-ness, O illusory existence, do vanish away now and let *nirvāna* prevail."

So said Lord Buddha, just at the time of his death, to his pet disciple Ananda, "Oh Ananda ! this is my last journey, this is my last existence. Nowhere I shall be found ; neither in the heaven, nor in the earth, nor anywhere else there will remain any entity which should be called Buddha."

THE END.

